

COLUMBUS THEOLOGICAL MAGAZINE

A BI-MONTHLY JOURNAL
DEVOTED TO THE INTER-
ESTS OF THE EVANGELI-
CAL LUTHERAN CHURCH

Edited by the Theological Faculty of Capital University

VOL. XXI FEBRUARY 1901

No. 1

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Vol. XXI.

FEBRUARY, 1901.

No. 1.

BACCALAUREATE SERMON.

BY PROFESSOR M. LOY, D. D., COLUMBUS, OHIO.

(CAPITAL UNIVERSITY, CLASS OF 1899.)

1 Cor. 16, 13-14. Watch ye, stand fast in the faith, quit you like men, be strong: let all your things be done with charity.

Dear Brethren in Christ:

Possibly the announcement of a text so practical and apparently so simple may be to some of you a disappointment on an occasion like this. A number of young men have completed their course in our college, have passed their examination and are about to receive the degree of bachelor of arts. The baccalaureate address has special reference to them. Should not then a theme be chosen that lies in the field of science and philosophy, language and literature, to which they have devoted years of study? To many an affirmative answer seems reasonable. But you will allow me a word or two in that regard. First, discussion of human learning and thought that are intelligible and interesting only to those who make them a special study, belong to the class room and the college hall, not to the public assembly of all classes and callings of people. Secondly, my appointment is to preach a baccalaureate sermon, and the congregation is invited to hear the proclamation of God's Word as it is expected to hear it in His house on all occasions of public worship. And, thirdly, I would not do justice to the deepest convictions and intensest feelings of my own soul if I did not add that among the studies of our college the truth revealed in Holy Scripture occupies an important place and is expected to exert a power above all other learning in moulding the character and shaping the lives of our graduates, so that a sermon has even higher

claims on an occasion like this than an address on abstruse topics of science and philosophy.

One word more seems needed. There are always some who think that, if a baccalaureate sermon must, like any other sermon, set forth the Word of God, at least some phase or form of revealed truth that can apply only to the graduates specially addressed must furnish the topic. I cannot accept that opinion either. Our graduates, with all their learning, are poor sinners like the rest of us, and their only help is in the name of the Lord, as is the case with all of us. There is no special way of salvation and of holiness for the learned. The point of difference lies only in this, that to whom much is given, of him shall much be required. Hence only higher responsibilities rest on those who have higher opportunities. Whatever our place or station or calling or condition may be, whether we are learned or unlearned, we are to be found faithful. That is the main thing. We are to do the Lord's will. That must always be the standard of comparative greatness and success. Hence the Christian stable-boy stands higher than the scholar who is not a Christian, though poor humanity may praise the one and despise the other.

In our text the apostle points out some essential things that pertain to all Christians, and indeed to all men, though it is impossible without becoming Christians to realize them. Let us give heed to

THE DIVINE REQUIREMENT THAT MEN SHOULD QUIT
THEMSELVES LIKE MEN.

This might be regarded as a self-evident matter, which needs no explanation and admits of no argument. How should man live otherwise than as man? But the fact is known to you all that some men live like beasts. This suggests that the matter is not so plain after all. The requirement needs considering. In the hope of helping you to understand it and inducing you more earnestly to heed it, I propose these three points for our consideration to-day: 1. The foundation on which the requirement is based; 2. The power that makes obedience possible; and 3. The personal effort which it implies. May the Holy Spirit lead us to see the truth and profit by it!

I. *What is the ground on which the divine requirement that men should quit themselves like men, or, in other words, that man should be manly, is based?* We might answer that God is absolute Lord of the universe and therefore His will could be assigned as a sufficient reason for His

command. But as He made us rational beings and shows us by revelation that He takes that into account in His dealings with us, such an answer would fail to satisfy the inquiring mind. Why does He will it, and why does He by His apostle address to us such a requirement? If we look into the revelation given us in Holy Scripture we shall not be at a loss to find the reason. There are three things made known to us which serve to explain the situation. 1. That man was created for holiness and blessedness, and fulfills his mission when he has them; 2. That sin came and robbed him of them, leaving him a miserable failure that seeks them and never finds them; and 3. That a Redeemer came to retrieve what was lost and make the fulfillment of man's duties possible.

1. Man was created in righteousness and was designed to be happy in its possession. The inspired account of creation tells us that he was made in the image of God, after His likeness. Gen. 1, 26. What this implies we learn not only from the meaning of the words employed, but also from the explanation contained in St. Paul's exhortation to "put on the new man, which after God is created in righteousness and true holiness." Eph. 4, 24. The restoration of fallen man in Christ is a return to the condition in which he was made and in which he conformed to the will of his Maker. He is "renewed in knowledge after the image of Him that created him" (Col. 3, 10) and in such renewal walks in the ways of wisdom and holiness according to the original intent of his creation. But that is the way of peace and prosperity and happiness. Accordingly it is said of heavenly wisdom that "her ways are ways of pleasantness and all her paths are peace." Prov. 3, 17. It could not be otherwise but that the creature's fulfillment of its purpose and attainment of its divinely appointed end should be the way of blessedness. Man was made for communion with God, the Fount of every blessing, and any departure from His ways of holiness would only be misery. He made us in the execution of an eternal plan of love for His service, and endowed us with gifts for the willing and blissful accomplishment of His purpose. Failure in this respect is failure to quit ourselves like men and must lead to disaster and death.

2. But the failure came early in the history of our race. Sin entered into the world, and death by sin. It is a dreary and a dreadful story, that of the great catastrophe in Eden which is the source of all our woe. For "by one man sin entered into the world and death by sin, and so death passed

upon all men, for that all have sinned." Rom. 5, 12. Do not tell me that according to the loving design of God this could not be, for how could this wretchedness of man secure the happiness for which in the way of holiness God designed him? The fact is that sin has come and man is miserable. That is the testimony alike of divine revelation and human experience. When the horrors of war or pestilence or famine are upon us, there is no comfort or use or sense in reasoning that this cannot be because it conflicts with God's benevolent government of the universe. It is a terrible fact in spite of our speculations and theories. Sin and death have no right in the world; but they have come all the same, and they trouble us and torment us all the same. We need not now go further into this subject than to remind Christian people that God made us men, not machines and not brutes, and that He designed us and from the start endowed us and commanded us to quit ourselves as men. That man could fail was involved in his superior powers of intelligence and will; that he did fail was a consequence of the abuse of these high powers. But all this misery could not change the creative plan of God, that man should walk in holiness after His image and be forever happy in communion with Him. The requirement remains the same that man should be manly.

3. To some people it seems a preposterous thing that Christians should urge such a demand when they recognize and teach that the essential elements of manliness are lost and that to quit ourselves like men presupposes powers of which sin has robbed us and which we therefore no longer possess. That would be so if we had nothing to build upon but our creation in God's image and our loss of that image by our fall into sin and separation from God. But God's thoughts are not our thoughts. He has ways to accomplish His ends where all our wit and wisdom fail. As far as our ability is concerned everything was irretrievably lost by the fall and man's ruin was complete and everlasting. Men have tried indeed to avert this final calamity and to retrieve the loss. Perhaps some in their blindness have even succeeded in persuading themselves that their projects were practicable. And so it has come about that man's wisdom has devised the way of intellectual education of philanthropy, of the righteousness of the law, of idolatry, in the hope of securing manliness in man. Their schemes have all been failures. Communion with God is not restored by human schemes, and lost powers are not regained by human efforts. The utmost that man can do is to utilize

and develop what he has. When a member of the body is gone no stimulant and no exercise of the members that are left will make it grow out again. All education and effort are vain when the purpose is to create. Only God can do that. But He can do it. He has done it, and He has not lost His power to do it still. It is not His will that the ruin which man has brought upon himself by sin, though it has come upon all men and is in force for all time and all eternity, should of necessity involve our race in universal and eternal perdition. "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." John 3, 16. That is God's thought of peace to usward. A Savior has come to redeem and restore our ruined humanity. Blessed are they who hear the Word of God and keep it; for they gain by grace what they lack by nature. "If any man be in Christ Jesus, he is a new creature; old things are passed away, behold all things are become new. And all things are of God who hath reconciled us to Himself by Jesus Christ." 1 Cor. 5, 17, 18. Taking all this previous truth into grateful account it can seem no strange thing that we exhort you to quit yourselves like men.

The fulfilment of our calling to live in the light of God's countenance in holiness and happiness, after the image of Him that created us, became impossible to us by the deadening and disabling power of sin; but it was provided for by the new creation in Christ Jesus, which by grace delivers us from death and damnation and restores our original relations and powers. All this you should understand before it can become fully clear to you what is meant by quitting yourselves like men. But as not all men are manly and fulfill the requirement even after the Savior has come, we must next invite your attention to another vital feature in the subject namely:

II. *The power that makes obedience possible.* If quitting ourselves like men were not a moral requirement, it would not be necessary to consider this as an essential part of the subject. But the fact is manifest, that the coming of Christ has not made all men manly. Some live after the flesh still, and some are even brutish still. The deliverance of man from death and impotence and his restoration to his original state in the image of God is not a natural process, which takes place in virtue of the divine will omnipotently working out its purpose regardless of human wills. Our Maker always deals with His creatures as He has made them. If it were not so, the fall never could have occurred.

and the redemption would never have been needed; for the same coercive force that is supposed to constrain now would have restrained then. We are to quit ourselves like men, and that means that we have something to do with it. But how can we, who are dead in sin, do anything? It is this that makes it necessary to indicate the power by which it is done.

1. That power is designated when we mention the word grace. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2, 8-10. "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world: looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, who gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people zealous of good works." Tit. 2, 11-14. These words of inspiration show us that another power than that of nature has been introduced into the world; and that its purpose is the salvation of souls on whom sin has brought perdition, and the consequent restoration of holy living in communion with God as He had designed and ordained it. When we speak of powers of nature we mean only the power which God exerts through the original endowments of His creatures in their various kinds and purposes. Creatures have no power but such as God has given them, and they all execute His will except that creature that can pervert and abuse its power because it pleased God to endow him with will. Only angels and men could fall and be failures. But when the fall and the failure came the absolute and universal consignment of the human race to everlasting damnation, which would follow in our thinking, did not follow in fact. The reason of this is that God is God. Therefore His thoughts are not our thoughts. He has devised a way for our salvation, though by nature we have failed and our doom could only be damnation. That is the way of grace. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3, 16. The Son of God became man to live and die that all the demands made upon man might be fulfilled and forgiveness of sins, life and salvation might be proclaimed in the Gospel, which

is the good news of the grace of God in Christ. Thus a power of grace as distinguished from that of nature has come into the world, through which men are empowered to quit themselves like men, because what was lost in Adam is regained in Christ.

2. But this power is ours through faith. Let not that be overlooked. It is a delusion when men lay the flattering unction to their souls that because God is good they must needs be saved, or that because grace has come in Christ they must naturally enjoy every benefit that it brings. Its unspeakable gifts are indeed for all men. God has no pleasure in the death of any sinner: His will is that all should be saved. But "by grace are ye saved, through faith." There is no other way. In accordance with that which God has revealed to us of His eternal counsels there could be no other way. It is certain that he that believeth shall be saved; but it is just as certain that he that believeth not shall be damned. The grace of God bringeth salvation, but it is salvation only through the Lamb of God that taketh away the sin of the world and by faith in His name. Neither grace nor redemption can help us if we reject the Savior by unbelief. It is by faith that we put on Christ and share the salvation which He has prepared, and hence by faith that we are endued with power from on high to quit ourselves like men. That is the reason why standing fast in the faith is connected with it in the apostle's exhortation. But this faith is not a product of our fallen nature. It is the gift of God through grace and is the work of the Holy Spirit in our hearts. "No man can say that Jesus is the Lord but by the Holy Ghost." 1 Cor. 12, 3. Hence the necessity of being born of the Spirit as the way of salvation and holiness. "Whosoever believeth that Jesus is the Christ is born of God." "Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." 1 John 5, 1. 4. The whole work of man's restoration is God's work of grace. The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost are all united in it, and faith embraces the whole communicated blessing and power of the Holy Trinity. Without that none will quit themselves like men, whatever efforts may be put forth by the powers of nature. They will not be strong, however they may exert themselves, for all is very weakness in the conflict with the devil and the world and the flesh without the spiritual strength that comes by faith; in virtue of which we are able to do all things

through Christ who strengtheneth us, but without whom we can do nothing.

3. Love is always intimately associated with faith. In our text the apostle says, "Let all your things be done with charity." The meaning is that whatever we do should be done in love. Considering the connection and the circumstances, that is a matter of course. If we are to quit ourselves like men, we must be brought by grace to believe in the Lord Jesus Christ, and the result will be a restoration to the original fellowship of man with God in love, which always moves in harmony with God, because God is love. All depends on faith. Without that there is no divine power in our hearts to purify us from our natural selfishness, and without that no claims put forth by the natural man on the ground of loving deeds can be allowed, however imposing these deeds may be and however strongly they may appeal to our nature in its carnal judgments and feelings for recognition as true charity. There is much that is deceptive in the philanthropy of the world, which often makes loud its boasts in proportion to its hollowness and often misleads even Christians by its outward resemblance to Christian charity. But all this must not be permitted to divert our attention from the truth, that faith works by love. That does not mean that faith and love are the two coordinate means by which our salvation is effected in our hearts. That is not the teaching of Scripture. On the contrary, that subverts the doctrine which the Bible sets forth, that salvation is by the work and merit of Christ alone. With that our love and its work have nothing to do; for its presence can add nothing and its absence can detract nothing, seeing that the redemption is perfect and complete whatever may be our attitude toward it. But faith has much to do with it; not that it can add anything to it or that it lacks anything when men do not believe but because faith alone appropriates the merits of Christ, so that without it we are without God and without hope in the world. This can not be said of love; it does not justify and does not save. But it always follows when the Holy Spirit has wrought faith unto salvation in the soul, and is so far a mark of our saved condition. Hence if we would quit ourselves like men we must live in love, as that is the necessary result of our restoration to communion with God through our Lord Jesus Christ by faith.

But we would not set forth the full meaning of the apostle's exhortation to quit ourselves like men if we did not give heed to another factor in the case; namely,

III. *The personal effort involved in the Requirement.*

There is a point of view from which the demand made upon man in our text borders on the absurd. How can a man who has lost the best gifts of humanity and fallen into the debility of sin, now be manly and strong? I have therefore shown you the grounds on which the exhortation is based and the power that makes compliance possible, that the whole situation might be made clear. And yet there are some who in their thinking so much overlook the nature of man, in the interest of a mechanical theory of creation and the government of all the earth, that they still urge, even in full view of all the explanations made, that a man will be a man and a strong man will be a strong man, as a higher power has made him of necessity to be, and that all exhortations to be manly and to be strong can have no meaning. Such crude notions urge upon us the need of some further explanations.

1. There is a personal power which must be exerted if men would be manly. It would make this sermon entirely too long and at least for some of its hearers entirely too dry, if I should endeavor to illustrate the constitution of man as a being of intelligence and feeling and will, and point out the relation of our consciousness and will to the whole habit and activity of the human soul. For our purpose it is sufficient to direct your attention to the plain fact of common experience that there is a power in us which can to some degree regulate the thoughts and actions to which we are inclined. It cannot change the sinfulness and the consequent sinful tendency of our nature, but it can and it should be exerted to prevent such eruptions of wickedness as would result if it were left unrestrained. Accordingly there are sins of which even heathens are ashamed. Conscience condemns such gross violations of right and even the infidel can see and feel that what the natural conscience universally condemns is shameful. Even the natural man can choose between the things that are honorable and the things that are scandalous in his conduct, and his reputation as a man will, even among Jews and Gentiles, be largely dependent on his choice. Every man knows that when he lets his anger get the better of him and knocks down the neighbor who offends him, he is not acting manly, but is rather making a fool of himself. It is universally recognized that there is a power in the soul, in virtue of which he might and ought to have done otherwise. And now by grace another power is introduced through faith in Christ. It is the sanctifying power of the Holy Spirit, who imparts to us the new

life and with it the new strength of our Savior, who is made unto us wisdom and righteousness and sanctification and redemption.

2. Evidently now we should exert this strength. That can mean only that now we should stand fast in the faith, quit ourselves like men, be strong, live in love. Why not rather say that of necessity we will now live a life of holiness in the service of God? Rightly understood that would be right. The love of Christ constraineth us to renounce our selfishness and live in love to our fellow men. But, my dear fellow Christians and especially you dear young men of the graduating class, do not yield to the devil's delusion that such holiness comes in the natural course of cause and effect, and that you will now, since the sanctifying power of God has come upon you, be holy and manly without your concern and without your effort. The grace of God restores us to true manhood and gives us strength. What is there for us to do now? Shall we not live and move according to the divine endowment and opportunity? O, certainly. That is it exactly. But do not overlook the fact that in your nature there is still sin, that the flesh which remains in you is a power for evil as the grace that is in you is a power for good, and that the strength of our Lord that is in you is no mechanical power that will work whether you want it and will it or not. Grace worketh effectually in them that believe, and faith worketh by love. If you care nothing about the grace of God that imparts life and strength from the fulness of Christ by the Holy Spirit, and nothing about the power which it has given you for the accomplishment of His will in righteousness and true holiness, how, failing to exert these powers, could you quit yourselves like men? You are endued with power from on high: now own it, appreciate it, exert it: be strong. "Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity, even so now yield your members servants to righteousness unto holiness." Rom. 6, 18. 19. Is not that eminently reasonable that now, since by the grace of God you have been restored to true manhood in Christ through faith, you should exert the powers and gifts imparted to quit yourselves like men? "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12, 1. Use your gifts and exert your power to the glory

of Him who hath redeemed you, and to the welfare of your fellow men whom you are to serve under Him in love.

3. But that involves another element in our calling as Christians, which is contained in the words, "Watch ye." Giving heed to this exhortation is an important matter as related to quitting ourselves like men. It involves two points that solicit attention. One is apparent at a glance, the other is suggested by what thus comes to our view. There is something against which we have need to watch, and there is something available that renders our watchfulness profitable for righteousness. The implication of course is that there are enemies that could harm us, but that there are also friends that can help us and rescue us, and even make the outcome a blessing. The devil tempts us; the world allures us; the flesh accords with the devil and the world and gives them a strong hold upon us. The deceivableness of unrighteousness, representing wrong to the intellect as prudence and carnal desires to the sensibilities as legitimate pleasures, moves the powers of the flesh in favor of sin as against the spirit of holiness; "for the flesh lusteth against the Spirit and the Spirit against the flesh." Gal. 5, 17. What can be done in such a conflict within one's own soul? Why, much: "resist the devil and he will flee from you." James 4, 7. You, who by the grace of God are endued with power from on high through faith in Christ, are to watch against the wiles of the devil and the enticements of the world and the weaknesses of your own hearts, and set yourselves against all those destructive powers of sin. "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." Rom. 8, 13. Evidently you have something to do with your life and its result. If any good is done and eternal blessedness is attained, the grace of God is the source of it all and the glory is due to God alone. He has furnished you with all the necessary power to quit you like men. If you do not the fault is wholly yours, and if you die, notwithstanding the eternal life that has come to you by the Gospel, who is to blame but yourselves? Therefore watch ye, stand fast in the faith, quit you like men, be strong, let all your things be done with charity. If you will not exert the powers of the Spirit, imparted to you by grace, you will exert the power of the flesh, inherited by nature, and you will not quit yourselves like men nor attain the blessedness in holiness for which God by creation designed men and to which by redemption He has restored all who believe in Christ.

My dear brethren of the graduating class, you have had opportunities to obtain knowledge far in advance of most men. It is one of the temptations with which the devil besets you to pride yourselves on your learning and intellectual superiority and to exalt yourselves above the common people who have not had your advantages. I hope you have learned enough not to take it amiss when I state a few plain truths pertaining to this. In the first place, none of you knows more than he ought to know. Secondly, the self-conceit that you know everything would be your shame. Thirdly, the highest knowledge which you have gained is the common property of all true believers, namely to know Christ. And fourthly, that all the notions of men that science and learning of all sorts will, without any reference to Christ and the power of grace in itself enable us to quit ourselves like men, are mere superstitions that men of sound scholarship should be ashamed to accept and propagate. Nevertheless the learning which you have acquired and the power of thought which you have attained give you a certain distinction. It gives you larger responsibilities corresponding to your wider learning. If you know better than some others, it is expected that you do better, because the grace of God, which supplies equal strength for righteousness to us all, will show you the better way when that can in any measure be decided by our learning. Use now the education which you have received, not in selfishness but in love, that you may be something to the praise of Him who made you and redeemed you and called you by the gospel into His kingdom for service in time and blessedness in eternity. Quit yourselves like men. Amen.

THE HISTORICAL BACKGROUND OF THE SCRIPTURES.

BY PROFESSOR GEORGE H. SCHODDE, PH.D.

To interpret a Biblical book or passage or any other literary product is essentially only the reproduction of the thought which the original writer penned. It is not a creative act of the mind nor is originality of thought a desideratum in the mental equipments of the interpreter. In fact, the less original he is and the less his conception of the writer's thoughts shows the evidence of having been

filtered through the mind of another, the better the work has been done. Ideal translation and ideal interpretation consists in the greatest possible and attainable fidelity to the original in the explanation of another's thought.

Whether this act of reproduction is easy or difficult depends, aside of the character of the subject matter itself, largely on the nature of the work to be interpreted. In the domain of abstract thought, other things being equal, it is comparatively an easy process, as the laws of the mind are and always have been the same; and other considerations do not come into play. It is possible for our generation to restate and understand the philosophical systems of a Plato or a Kant, because these systems have been developed by their authors in a purely abstract way, and the manner of presentation has not been complicated by the evidence of the individuality of the author, the time and place of composition, the surroundings and other external factors that may, and in so many cases do, influence and modify the form in which thought finds its expression. It is a matter of indifference what the historical background of the books of Plato and of Kant was, as this has not affected the contents of the systems nor the form in which they are given.

The very opposite of this is true of the Biblical books. It is doubtful if there is in existence any other collection of national literature, the contents and manners of which have been so intimately interwoven with the national peculiarities of the people that produced them and their historical development or with the times and the country that brought them forth. Neither the poems of Homer, nor the Vedas, or the Avesta, nor the Koran or the Eddas can compare with the Scriptures in this respect. In its form of thought the Bible is an intensely oriental and Hebrew book, the every opposite of an abstract treatise or theoretical discussion. The old view of the Scriptures as a collection of proof passages for doctrines and dogmas merely do poor justice to the historical character of these writings. It is true that they are a revelation, the great truths of which are independent of time and place; yet it is equally true that this revelation, in fact and precept, was given in connection with the historical development of the chosen people, and both shaped and was shaped by the manner in which God was educating this people for that fullness of time when the Word was to become Flesh. The substance and contents of the Scriptures are the record of the various phases and stages of this development, and as the official

records of this process reflect in their every sentence almost the conditions under which they were given, and reveal directly or indirectly, the historical background of their origin, it is only by taking the factors and forces that constitute this background into consideration that the student of the Scriptures can put himself into the place of the original writer and think over again the thoughts he penned under the same influence and in the same spirit that overshadowed the latter. Renan significantly called Palestine "the Fifth Gospel," and classical works like Thompson's *Land and the Book* show what a wonderful light an accurate knowledge of the background of the Scriptures throws upon exact Biblical interpretation. It is one of the greatest achievements of the Biblical science of the nineteenth century to have appreciated at its full value this principle in interpretation, which was made all the easier by the wealth of new data and facts which the historical and archæological finds of recent decades have put at the disposal of the Bible student.

It is quite readily understood that the historical background cannot have the same importance or significance for each and every book in the collection that makes up our canon. There are parts and portions of the Scriptures, which by the very nature of the case, cannot be affected by sources from without. These are the great mysteries of our Christian faith, which are and must be purely the product of the revelation of the Spirit. No matter how many finds may yet be made in Babylonia, Assyria, Egypt, Palestine, or Asia Minor, nothing will ever be unearthed in these ruins and remnants of the earlier civilization of Bible lands that can give material aid in understanding what the Scriptures teach concerning God and His relation to the world, concerning the Trinity, the Person and Work of Christ, the Atonement, Justification, Sanctification, and other essentials and fundamentals of our faith. These belong to a sphere that is not capable of receiving materially new light from history, archæology or chronology.

And yet even in these matters the background of the Scriptures, at least in reference to the form in which they are expressed, is of great importance and value. The fact that the whole Scriptures from beginning to end depicts the relation between God and man as that of a covenant is indicative of the Semitic type of thought in which they move and have their being. Had God seen fit to accomplish His work of redemption among men through an Aryan people it is at least possible that another form

of revelation would have been chosen. The fundamental proposition of Paul's theology was justification by faith alone and without the deeds of the law. There can be no doubt that the rather negative and polemical way in which this doctrine is constantly developed is owing to the fact that the great Apostle teaches and preaches it in known opposition to the legal justification which constituted the backbone of the official Jewish theology of the day, and endangered the purity of Christian doctrines in the early church. Throughout the Epistles of the New Testament are "*Gelegenheitsschriften*," the vindication, defense, and elaboration of Christian principles, not abstractly or in accordance with the rules of formal logic, but with special reference to the existing difficulties and living problems of the hour. It may be an open question just to what extent the Evangelists and especially the letter writers of the New Testament were aware of the fact that they were composing the official documents of the church for all ages and times, certain it is that it was the idea or ideal of the hour that determined what they wrote or how they wrote. The whole tendency, especially of the New Testament writings, is apologetical and polemical, more or less open and evident. Many of the most magnificent expositions of St. Paul were called forth by un-Christian practices and teachings. His beautiful and deep excursus on the Lord's Supper in his letter to the Corinthians was given in answer to an abuse of the rite in vogue in that city; and his grand testimony concerning the resurrection of the dead in the same writing was also a reply to doubters. Indeed, the New Testament books as little as those of the Old are abstract and theoretical treatises of Christian doctrines and morals; they are discussions of living problems, written primarily for the time in which they were composed and with a special view to the needs of the writer's contemporaries. It is this characteristic of the Scripture books that makes the knowledge of their historical background so useful, and makes the lack of this knowledge in many cases so much to be deplored. How much richer even than they are would the Psalms doubtless be if we knew exactly the world of thought in which the writer of each of these sacred lyrics lived and moved and had his being. The enigma of the book of Job would probably vanish if we were acquainted with the religious and philosophical thought that surrounded and produced this mysterious book. Other examples of this kind abound in the Scriptures.

ELOCUTION FOR PREACHERS OR PUBLIC SPEAKING.

BY REV. E. G. TRESSEL, A. M., COLUMBUS, O.

§ 28. *Quality*.—Quality in voice rests upon the *timbres* of the voice. Timbre is the character of voice, or that which distinguishes the fundamental element in one voice from the fundamental element in another. It may more fully be described as that element in the voice which is its predominant characteristic; not that which distinguishes one voice from another, as that is so bound up with the personality as generally to be inseparable from it, as the face is, but it is that feature which is the character of the quality. The timbres are bright, dark, pure, orotund, bell, whis-per, aspirate, nasal, guttural, pectoral, laryngeal, oral, fal-setto. A voice in its normal use may have two or more of these; and it can acquire all of them and use them in the exhibitions of its own emotions and for the portrayal of literature. These timbres have not been arbitrarily selected and voices made to learn them; but men have listened to the voice in its native and cultivated state and named the timbres from the sounds found in the voice. One person had a certain timbre and enough were found of the same kind to make a class; and so on through the whole list. Every speaker should find in which list he is, as not all are of the same value. Some represent pure and good quality and some are impure; though both kinds are used in setting forth human emotion. When the class is known and one can distinguish timbre easily, he will be at a point he may take up the consideration of quality.

§ 29. The Timbres:

Bright=Cheerfulness or vitality.

Dark=Gloom or solemnity.

These two have been described in a preceding part. All utterance is in some *form*; and that of itself must show the great value and importance of obtaining a correct knowledge of it and the ability to use it as desired. Quality is obtained by combinations of timbres, or of a combination of other timbres with the bright and dark.

The preacher needs the pure and orotund especially. For the sake of depicting all human emotions and for impersonation all have their use. On this account a short sketch of each will be given. Two or three of the impure ones are very useful in the development of the voice itself;

most of them are defects and need to be known that they may ordinarily be avoided; at the same time the use of them is essential to the rendering of emotion or feeling in all forms.

§ 30. Pure timbre=beauty. A tone free from defects is called a perfect one. The pure tone is also free from defects; but the pure has a coloring in it not found in the perfect. Like as the life engaged in art and artistic things has something in it different from the life given wholly to cares, so the voice with beauty in it has a ring about it entirely different from the voice merely free from defects.

James E. Murdock says: "Under the head of pure quality (timbre) the elocutionist recognizes all those sounds of the voice which possess that clear ring of vocality demanded in music for its notes, and which in speech, is appropriate to the utterance of all cheerful emotion; calmness; tranquillity, serenity, and the other members of this genial family of association, together with love, gentleness, tenderness, sadness, melancholy, subdued grief, and other moderate forms of pathos, all flow naturally in a quiet stream of pure, liquid sound, expressive of their gentle character. Solemnity and awe, also, when not overcast by fear, require purity, though low in its range, while cheerfulness, gladness, and joy have their peculiar, high-pitched vocality, that rings as clearly upon the ear as the sound of a bell.... All elocutionary discipline has as its primary object the cultivation of this natural quality to the highest degree of perfection, that shall be free from all the prevalent faults of neglect, perverted habit, and artificial exaggeration. This true quality of voice that is round, clear, full and sweet, and that is too generally regarded as a special gift of nature to the favored few, is heard in listening to children's voices in their healthy, merry, thoughtless play; it charms the ear with its beautiful, clear, ringing notes.... This natural voice has been termed a perfect sphere of sound; it reverberates in the mouth. The breath, as it passes from the larynx, rings through the nasal passages and head, and strikes against the forward part of the bony arch of the mouth, which gives to the notes their brilliancy." (*Analytic Elocution*, pp. 129 and 133.)

§ 31. Say the sentence—"One by one, in the infinite meadows of heaven, blossomed the lovely stars, the forget-me-nots of the angels" with none of the defects in the tone; that would be a perfect one. Now see the whole action

as the stars appear in the heavens, feel the beauty and glow of it, and let the voice tell it all, and you will have the pure timbre. This sentence should be practiced many hundreds of times until the timbre is established; for when once in the voice it will not be completely lost.

Much of Bible and hymn reading should be done in the pure timbre. Select hymns, psalms and other portions of Scripture, rich in beauty, and practice them aloud with a pure, limpid, clear and musical tone, either in bright or solemn mood as the sense requires.

In trying to secure this timbre care must be exercised to obtain a clear, bell-like tone, free from whisper and aspiration. These often try to pass themselves off for the pure and frequently deceive the speaker. On this account it is good to practice the whisper for breath control and the bell for clearness and resonance. Such practice will also cultivate the ear and enable it to detect the impure; thus wrong tones can be avoided and the right ones can be acquired and used.

§ 32. The purest sounds are produced in the call. This is explained by the fact that the sounds must be lengthened and have sufficient force to drive them to a distance. In this lengthening the sounds are continued on a level pitch and thus resemble song; in the vanish there is a rise or fall in pitch, and hence though the call resembles song more than speech it does not strictly belong to either. "The reverberating chamber of the calling voice is the head; the pitch is ordinarily high; by opening the back part of the mouth the breath must be driven forcibly upward, and should ring through the nasal passages and head."

The call must not be confounded with the shout. High pitch and purity of sound are absolute necessities. The shout, as used in vocal exercises, is lower in pitch, orotund in timbre, and requires stronger action of the diaphragm.

Exercises in the call:

Sallie, come here.

Fannie, I want you.

Call these persons: Mary, Harry, Johnnie, Emma, Cora. Do it in two ways. First, hold the first syllable and strike the second syllable a third above; then repeating first syllable on its original pitch strike the second a fifth above, and then an octave above. Second, strike the second syllable a third below, then a fifth below and then an eighth below.

Do it easily and naturally and you will also see the meaning in both as well as cultivate the purity of tone.

Example in pure:

"I chatter over stony ways,
In little sharps and trebles,
I bubble into eddying bays,
I babble on the pebbles.

"With many a curve my banks I fret
By many a field and fallow,
And many a fairy foreland set
With willow-weed and mallow.

"I chatter, chatter, as I flow
To join the brimming river,
For men may come and men may go,
But I go on forever."

§ 33. Orotund Timbre=*grandeur*. The pure timbre has the clear ring of the head, and is known through this head resonance. "Under the inspiration of powerful, bold emotion, the voice, moving through the range of its compass, seems to blend together, with its vocality of manly force, something of the deep resonance of the chest and the clear ring of the head." There is no name in music for this effect. But Dr. Rush transferred to English the remark of the poet Horace in regard to the Greeks—*Græcis dedit musa ore rotunda loqui*—and named the quality *orotund*, and it has maintained its place in our literature. The pure timbre more easily works in the upper range of the voice on down to the middle of the lower half; while the *orotund* works in its native element more readily in the lower pitches. Yet the *orotund* does and can work in the whole range of the speaking voice. It is a fuller, stronger and even richer tone than the pure; not mere loudness, nor lower pitch nor greater force. A roundness and fulness are imparted through the sustaining power of the chest, which at once marks this timbre from the pure and which corresponds to the noble idea of *grandeur*.

Throw a rubber ball on the floor and say to it, "Roll on, thou round and elastic sphere," and you will instinctively feel that the pure timbre corresponds with the sentiment. Stand by the sea and look out over it in a great storm and see its mighty waves, and, with the full inspiration of its billows and surges, utter, "Roll on, thou deep and dark blue ocean, roll!" and you cannot only feel and

perceive the chest reverberation, but will know the orotund timbre. There is always something wanting in a speaker when he cannot command these tones; he has no power for awe and deep solemnity, when his theme suggests them; and it limits his efforts and effectiveness to the beautiful, whereas he should include grandeur in the emotions his voice portrays. How else will he meet the requirements of the prophetic vision, suggest the glory of the coming Lord, and the majesty and mightiness of God in the Apocalypse. The total lack of it suggests weakness and femininity in the preacher. It need not be exhibited, nor be used to show that it is one's possession. It is needed to exhibit grandeur and for modulation. The voice should run as easily from the pure to the orotund, as it runs up and down the range in pitch.

§ 34. Dr. Barber's rules to acquire the orotund, as found in Murdock's elocution, page 151, are here given.

"To acquire the orotund quality of voice, the mouth should be opened in the position of a yawn, the tongue retracted and depressed; with the organs in this position, the vowel elements should be exploded with increasing clearness and strength, and the pitch should be varied as in the natural use of the voice. Orotund voices are often husky and indistinct; that is to say, there is a want of brilliancy in some of the sounds, and consequently of distinct audibility in the elements. Under these circumstances, many of the words spoken on the stage and elsewhere, under the modification of voice, are lost to the ear. Experiments will show that if the vibrations are confined to the parts described, and the anterior parts of the mouth (the roof especially) are made a mere passage for the orotund, force and sonorous clearness are very apt to be deficient. The voice will be deep, grave and dignified, but often inaudible. There will be more or less of aspiration and huskiness. But, if in the condition of organs set forth above, the vowel elements are uttered as before described, and are made, in the way to the external air, to vibrate against the centre of the bony arch of the palate, stretching an extensive and reverberating vaulted cavity immediately over the passage of sound, the voice will at once be heard clear, full and sonorous.

"The properties of clearness and musical resonance will be in proportion to the *force of vibration* made against the palatal part of the mouth. The resisting part of the palate is, I believe, the *peculiar seat* of the musical properties of the voice, by which I mean that clear resonance which is

heard on well made musical instruments. Forcible compression of the air against the superior and hard parts of the mouth, as if it were to be driven through the center of the head in its passage, increases that compression, and contributes to the result.

"Let each of the vowel elements be expelled from the most posterior part of the throat with as much opening force and abruptness as possible, and the long ones with extended quantity, with the condition of the organs first described, and let the efforts be so made to exhaust as much as possible the air contained in the chest upon each element. At first, endeavor to make the sounds as grave and hollow as possible. This method of sounding the elements will be apt to produce giddiness and hoarseness at first, and must therefore be prosecuted with care. By practice, these inconveniences will cease, and as soon as they do, the elements should be daily sounded, for some time in the manner described."

Pronounce the word *awe*, with the mouth widely extended, in a whisper, using that degree of force which, with some motion of the chest, seems to drive all the air out of it. Now let the whisper be changed in this process into vocality. This vocality will have the hoarsefulness and sonorous quality of the *orotund*. Practice should bring out and perfect the fullness, clearness, strength, smoothness, and sonorous, ringing vocality which constitute the *orotund*.

§ 35. The shout, or as it is called by some, *vociferation*, is a special means to develop the breadth and richness of a voice. Use this sentence in middle, low and high pitch, first in a full whisper, then in guttural aspiration deep and loud, and then *vociferate* it with all force.

"Roll on, thou deep and dark blue ocean, roll." After the tone is familiar, make selections and practice a half hour at a time. In these quotations the word *quality* is used in the same sense I use *timbre*.

In the *orotund* learn to hold the syllables, thus making them full and powerful; also learn that any syllable is held in the vowel and not the consonant sound. For distinctness and clearness every good speaker learns to cut the initial and final consonants sharply and distinctly.

Observe these rules and then commit and practice this example of *orotund*.

"Hast thou a charm to stay the morning star
In his steep course? so long he seems to pause

On thy bald, awful front, oh, sovereign Blanc;
 The Arvé and Arveiron at thy base,
 Rave ceaselessly; but thou, most awful form
 Risest from forth thy silent sea of pines
 How silently! Around thee and above,
 Deep is the air, and dark; substantial black,
 An ebon mass: methinks thou piercest it
 As with a wedge! But when I look again,
 It is thine own calm home, thy crystal shrine,
 Thy habitation from eternity."

§ 36. The Bell timbre = resonance. It is used to obtain a clear, perfect and pure tone and to imitate all known sounds. To obtain this timbre imitate the second of a bell. Notice that it has the stroke and then vanishes at once off into perfect silence; so that there is a stroke and a perfect vanish; it diminishes all the time without any impulse or increase of the sound. The word bell is a good sound or word to practice with. Some hold the vowel sound, others the l as it is a liquid and permits a clear sound and vanish on it. If the l be held, see to it that only the tip of the tongue touches the roof of the mouth. Practice this exercise in every pitch. That will enable the person, when he knows the proper use of form and pitch to give with great satisfaction the piece called "The Creed of the Bells" and Poe's bells. A good, clear glottis exercise must be obtained and that will prepare the way for resonance and the imitation of the many sounds heard every day. The glory of Poe's Bells is as much found in the words that echo the sense as in the bells themselves. Silver bells can be given most effectually on a high pitch, about the eighth. Golden bells should be given on the sixth pitch. The word bells needs not to be said as frequently as printed; let the sound be held in good resonance.

Brazen bells will take the fourth pitch and incline to the dark side of the voice. Iron bells fall to pitch number two and very dark tones with a monotone that marks the character of such a bell. These will give a correct understanding of the timbre and also furnish what practice is necessary.

§ 37. The Whisper timbre = great secrecy. The whisper can be used to advantage in cultivating and strengthening the action of the diaphragm—the large muscle which is the floor of the lungs—and whose correct use is so important in breathing for voice action. The throat should be kept well open and the soft palate raised, that the throat

may not be rasped or injured. There are two kinds of whisper; the one is the simple whisper as seen and known in every day life, when you wish to tell a person something, who is sitting by you; the other is the stage or articulated whisper. The one is made chiefly on the lips and is of no value in voice culture. The articulated or stage whisper calls into action muscular agencies not used in conversational speech, and is formed well back in the throat with about the same mechanical action as when articulating a tone in the lowest pitch of the voice but with more effort of utterance.

Exercise:—Simple whisper. I have a secret; come apart till I tell you.

Articulated or stage whisper. "Hark, I hear footsteps! Who goes there?"

"Not a word! not a word on the peril of your lives!"

§ 38. Aspirated timbre = secrecy, and heard also in some degree in the expression of dread, fear, alarm, terror, horror, wonder and astonishment. The dog shows it in the snarl which intimates danger and which predicts the savage bite that may follow. When Macduff discovered the murder of Duncan it is easy to see that his expression of it would be in half vocality and half whisper, which is aspiration, as he uttered: "O horror! horror! horror! Tongue, nor heart cannot conceive, nor name thee!"

This impure vocality often becomes the habitual voice of those who are constantly exposed to the open air, as the sailor or soldier, or of those who abuse their voices by the daily use of aspiration instead of pure tone. Unless done in an artistic manner it is liable to injure the throat, thicken the voice and bring on the preacher's sore throat. Get away from it as far as possible both in conversation and in public speech. It ought to be known and understood. It portrays certain real feelings, and does it better than any other timbre. After the articulated whisper has been brought under the control of the will, to the full effect of original precision and power, and after it has ceased to be used simply as an agent in the *inception of culture*, it becomes the intensifier of passion in the rushing sweep of what may be termed the fierce blast of excessive breath, as it overrides vocality in the expression of the more impassioned forms of epic or dramatic description and delineation.

Examples. "Is this a dagger which I see before me, the handle toward my hand! Come let me clutch thee! I have thee not, and yet I see thee still!"

"Spare me, great God! Lift up my drooping brow;
I am content to die; but, oh, not now."

"But hark!—that heavy sound breaks in once more,
As if the clouds its echo would repeat;
And nearer, clearer, deadlier than before!
Arm! arm! it is—it is—the cannon's opening roar."

§ 39. The Nasal Timbre=scorn, and is most generally combined or mingled with the guttural. It is readily known when it is made strong as in platform or pulpit work, and has very little place there, unless the platform presents impersonation. It seems so simple, and all too natural to many, to need a description or rules for its formation. A mere tinge of it in the proper place is all a preacher will ever need in his sermons, and then it ought to be done for expression and not because it habitually appears in his voice.

Example:

I loathe you with my bosom! I scorn you with mine eye!
And I'll taunt you with my latest breath, and fight you till I
die!

I ne'er will ask for quarter, and I ne'er will be your slave;
But I'll swim the sea of slaughter, till I sink beneath the
wave!"

§ 40. The Guttural timbre = hatred and is found in people whose lives are given to quarrels. It is used to depict hatred and dislike. A rigid throat well open, can make this timbre, and no damage result. In first efforts irritation may result; let the person stop as soon as the irritation is felt and rest. By continuance the walls of the throat will become strengthened and the difficulty will cease.

"The guttural is produced by a suffocation of the voice, which is crushed and squeezed, as it were between the roots of the tongue and the sides of the pharynx." "The effect of such violent and suppressed efforts of muscular action on the breath in the language of an old writer, 'is to cause a swelling discontent in the throat, and to suffocate and strangle the air in its upward passage.'"

Examples:

"Thou slave! thou wretch! thou coward!"

"*'Curse on him,'* quoth false Sixtus:

"Will not the villain drown?"

Mixture of Aspirate and Guttural.

"How ill this taper burns! Ha! who comes here?
I think it is the weakness of my eyes that shapes this monstrous apparition.

It comes upon me:—Art thou any thing?
Art thou some god, some angel, or some devil,
That mak'st my blood cold and my hair to stare?—
Speak to me what thou art.”—Shakespeare.

§ 41. The Pectoral timbre = malice and can portray horror. The chest reverberation usually goes with it. This timbre sinks the voice into the lowest part of the chest and is often called the voice of the chest. Human suffering, mental or physical, causes the vocality to be buried in deep reverberations of the thoracic cavity, resembling the groan. It is mostly mingled with aspiration. The aspirated orotund is often taken for the pectoral. Take the word *swear*. Whisper it as low in the throat as possible; then vocalize it, and make it as deep and sepulchral as possible, as though the voice was down in a deep cave and felt the awfulness of such a situation.,

Examples: — “I am thy father's spirit, doomed for a certain term to walk the night, and for the day confined to fast in fires till the foul crimes done in my days of nature are burned and purged away.”

Prince Henry,—How fares your majesty?

King John,—Poison'd,—ill fare;—dead, forsook, cast-off.

And none of you will bid the winter come,
To thrust his icy fingers in my maw;
Nor let my kingdom's rivers take their course
Through my buried bosom; nor entreat the north
To make his bleak winds kiss my parched lips.

§ 42. The Laryngeal timbre = suffering, mental or physical. The resonance is in the larynx. Make a noise in the larynx similar to the clicking sound heard in the winding of a clock. Turn that into a slight vocalization and you have this timbre. Pastors hear it at the bedside of the very sick and suffering. Sometimes it is mistaken for the death rattle. Its value lies in the impersonation of characters and in scenes of great pity.

Example:

“Oh, I am hurt! I am dying!
Let me rest my head upon your breast!
Let me die in your arms! There! There!
The light fades! I cannot see! I am going now!”

§ 43. The Oral timbre = weakness, mental, moral or physical. The resonance is in the mouth, and such reso-

nance is always weak, whether found in children, exhausted adults or the affected dude. It comes near to the whine. The whine has the nasal and oral. Take away the nasal and the oral is at hand; if nothing else is added. Listen to children when they are very feeble and if the voice does not show suffering, you will be most apt to observe the oral. Very few learn it except from the living teacher.

Examples:

"Mother, the angels do so smile, and beckon little Jim, I have no pain, dear mother now, but oh! I am so dry, Just moisten poor Jim's lips again, and mother don't you cry"—From "Little Jim."

Come nearer to my side, mother

Come nearer to my side,

And hold me fondly, as you held

My father when he died.

Quick, for I cannot see you, mother,

My breath is almost gone;

Mother! dear mother! ere I die,

Give me three grains of corn."—Miss Edwards.

§ 44. The Falsetto timbre—an extra high pitch, and is used to imitate children's or old men's or old women's voices. It has very little value except for imitation and for acquiring power over every emotion found in man. Many people run into an extra high pitch and thus use the falsetto without knowing it. It takes very skillful work for any one to increase the range in pitch of his voice without injury, and to be able to conceal it from the hearer. This timbre is more likely to get down into other parts of the voice and injure it. Used sparingly it adds life and diversion to a proper recitation. Dickens has such characters in his works.

Example:

"No!" said the wife; "the barn is high,

And if you slip, and fall, and die,

How shall my living be secured?

Stephen, your life is not insured."

It remains to be said in regard to these timbres that most voice teachers call them qualities; but it seems to us more scientific and more conducive to correct understanding to let them hold their place as timbres. If a person has the understanding and use of them, he can easily combine them into qualities that will suit the character of the voice needed.

By combining the Pure and the Orotund with Form we obtain eight qualities named and numbered as below. I take these from my note book made at the Martyn College of Elocution and Oratory.

§ 45. 1st Quality. Pure Bright, i. e. Pure timbre and number 1 in Form.

“My happy heart with rapture swells.”

2nd Quality. Pure bright in Form number 3.

“The Rhine, the Rhine, our own imperial river,
Be glory in thy track.”

Good to be used in ordinary reading, descriptions, arguments, common lecture talks and practical sermons.

3rd Quality. Pure and number 5 Form.

“Though they smile in vain for what once was ours
They are love’s last gift.”

This adds seriousness to the preceding quality.

4th Quality. Pure—Dark, number 7 Dark.

“One sweetly solemn thought
Comes to me o’er and o’er.”

Beautiful and solemn. The best tone for the solemn style and for hymn reading; also for any expression of beautiful solemnity. This is often called the richest tone of the voice.

5th Quality. Pure—Dark number 9.

“Her death was sadly beautiful, and her soul was borne upon the perfume of earth’s drooping lilies to the land of flowers that never fade.”

Pure solemnity. When combined with pure soul-power, it is deep, rich and beautifully expressive.

Caution: The Pure tone must not be muffled and must be entirely free from aspiration, nasality and oral tones.

§ 46. 6th Quality. Orotund and Bright number 1.

“And the spent ship, tempest driven,
On reef lies rent and riven.”

Used to express admiration and grandeur of a physical nature; also earnest, bold, lofty thought.

7th Quality. Orotund and half dark or Form 5.

“Through what variety of untried being,
Through what new scenes and changes must we pass.”

Used to express sentiments of grandeur with vitality and solemnity mixed.

8th Quality. Orotund and Dark No. 9.

"Toll, toll, toll!
Thou bell by billows swung."

Solemn grandeur, sublimity.

I might go on and give the remainder of the 42 qualities that my note book contains. These are the ones that ministers need in their office. If they learn the timbres well and can use these eight qualities with freedom, fluency and ease, they will be much better prepared for their pulpit efforts than most men I am permitted to hear. Then they can take the other timbres and by combinations make as many qualities as they may need in case they desire to go into impersonation and character study. There is a joy and delight in this part of the work. When you read Shakespeare or any other great delineator of character, do you get into the secret of his work by giving the tones suitable to the character portrayed? Do you ever try it? Do you have a definite conception of what these characters do and how they would express themselves, the tones and the bearing? Do not simply cultivate the imagination in this regard but try to realize and actualize them in yourself. You will understand and enjoy literature better than before. Too much time should not be given to quality in the early part of voice work. It takes a certain length of time to grow into the comprehension and use of the timbres, that a minister should make every effort to learn and experience the difference in them; the reading of this article should awaken in him the desire to know, and make him susceptible to the facts that lie all about him; by desire and attention as opportunity may present, he will consciously and unconsciously absorb many things in connection with them, and later, when the work is further developed, he will, by the skill and growth thus attained, turn back to this division, and find great help, and material for constant improvement. Timbres may be called elementary qualities.

Many books have been gone over in the study of these timbres, but the most help was found in Murdock's Elocution and in Shaftesbury's Voice Culture. No book can wholly take the place of the teacher.

THE HISTORICAL DEVELOPMENT OF LUTHER'S THEOLOGY WITH RESPECT TO THE DOCTRINE OF PREDESTINATION.

BY REV. P. A. PÉTER, VERONA, OHIO.

Introduction.

Little did Martin Luther dream what vast consequences were destined to follow the first publication of his plain and modest Theses on Papal Indulgences. The Reformation was a progressive work, not one to be accomplished in a day, but a movement of constant growth and development until it reached maturity. We see Luther led step by step by the Spirit of Truth, until he completed the work God had given him to do, in perfect harmony with the Divine law of spiritual growth and development enunciated by our Lord: For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. Mark 4, 28. Luther grew in grace and in knowledge, and therefore his reformatory labors were not spasmodic, but persevering and progressive. He suffered himself to be led by the Divine will, without any choosing on his part. By what may properly be called the "logic of events," governed and controlled by Divine Omniscience and Omnipotence, the Reformer was carried far beyond his own thinking in reforming the Church and restoring the Word of God to its rightful authority in doctrine and life.

In 1863 Dr. Julius Koestlin, Professor and Consistorial Counsellor at Halle, first published his admirable work, "The Theology of Luther in its Historical Development and Inner Harmony." A second edition of this work was published in 1883. This edition was translated into English by Rev. Charles E. Hay, A. M., and published in two volumes, by the Lutheran Publication Society at Philadelphia, in 1897.

In the Preface to the second German edition (1883) of this excellent work, Dr. Koestlin says: "As my friend, the publisher, has expressed a desire to issue in this Luther Jubilee year a new edition of the present work, which has now been for twenty years before the public, I have deemed it a duty to assist in the undertaking, cherishing as I do the hope that, as it was the first attempt to present a comprehensive and scientific exhibition of the Theology of Luther, it may be yet further serviceable in the same cause."

Following the historical course of Dr. Koestlin's work, I now propose to give a comprehensive sketch of the development of Luther's Theology with respect to the doctrine of Predestination, freely quoting from the work mentioned above, and from other works treating on the same subject. By following the historical course, we are the better enabled to see how the great Reformer, led by the unerring Spirit of Truth, became more and more consistent in his teachings on this doctrine and also how his utterances became more and more mature.

I. LUTHER'S EARLY ANXIETIES IN REGARD TO THE DOCTRINE OF PREDESTINATION.

In the year 1505 Luther entered the Augustinian cloister at Erfurt and at the expiration of his novitiate, he was formally received into the order of St. Augustine. In the cloister he read, prayed, fasted, deprived himself of sleep and mortified the flesh. He afterward said of his ascetic life in the convent: "I speak what is true when I say, I was a pious monk, and so strictly observed the rules of my order that I can declare, if ever monk by monastic exercises obtained salvation, I would have obtained it too." In all his religious exercises Luther found no peace and rest for his troubled soul. How could it have been otherwise, when he constantly labored and struggled under the awful delusion, that he must strive to obtain true righteousness by his monkish works? The more he exerted himself to obtain righteousness by his works, the farther was he from attaining it.

But we need not wonder at the terrible conflicts which rent Luther's soul, when we read, "Thus, he was expressly taught that no one can be assured of the favor of God." So Luther prayed without the assurance that God would hear his prayers. The same want of assurance was also manifest in the preaching of that time. It is true, that Romish priests sometimes mentioned the blotting out of sin and guilt by the Redeemer. "But this was supposed to have reference only to original sin and to the grace of baptism, once bestowed but forfeited by subsequent transgression. Satisfaction must then be further rendered by the sinner himself. "My heart," says he (Luther), "was poisoned by the popish doctrine, that I had polluted my baptismal-robe, had lost Christ and my baptism, and must now help myself."

Even the scriptural conception of Christ as a gracious and merciful Redeemer of sinners was obliterated by the

Anti-Christian teachings of Rome. "Christ, on the contrary, now assumed for him" (Luther) "entirely that character in which, as he says, the Savior was by the perversions of the Papacy commonly made to appear. "I did not," says he, "believe on Christ, but regarded Him only as a stern and terrible judge, as He was seen in the paintings, sitting on a rainbow." Even when he thought of Christ as hanging upon the cross, he found no comfort there; for he had forfeited the grace of the cross of Christ, sinning directly against it and thought that he must first of all regain the friendship of the Lord by his own works." (See Dr. Koestlin's *"The Theology of Luther"* etc., pp. 52-55.)

Luther being on the verge of despair and racked and tortured in body and soul, no doubt became thoroughly disgusted by the absurd and impious teachings of the monkish righteousness, and turned to questions of higher import and greater importance than the daily routine of conventual life. Dr. Koestlin says: "While Luther was thus deeply concerned for his salvation, his profoundly penetrative and inquisitive spirit was led back to the final, supreme, unfathomable question touching eternal, divine foreordination or predestination, according to which the final destiny of every soul has been already determined in advance. He afterwards described this as the most terrible and dangerous snare with which the devil can entangle alarmed consciences to bring them to despair and ruin. He was himself at that time, he says, caught in it, and would have been drowned and would have long ago sunken into hell had not God sent him the Gospel of consolation." (Dr. Koestlin's *Theology of Luther* pp. 56, 57.)

It was not surprising that Luther turned away with deep disgust from the Semipelagianism of the Romish system to a careful study of the writings of Augustine on predestination. That great Church father did not teach a predestination of foreordination unto evil, as the monk Gottschalk. The Council of Orange in A. D. 529 emphatically condemned Pelagianism and Semipelagianism, but the Western Church gradually left the doctrinal standpoint of Augustine. This is evident from the utterances of Gregory the Great (d. 604), who taught concerning the elect: "He calls them His own and His elect, because He sees that they persevere in faith and good work." And again: "Man, sick with sin, in need of a physician, must be willing to be helped, if he is to be healed. Grace alone heals him of his disease; but the fact that he receives this grace willingly is his merit. The good that we do is the result of a co-opera-

tion between God and ourselves. . . . Grace is anticipating and liberating, but the subsequens liberum arbitrium" (the subsequent free will) "consents (consentit) and this establishes the meritum liberi arbitrii (merit of free will)." "Foreordination is determined according to the conduct of free will toward prevenient and liberating grace; it rests on the foreknowledge of this conduct." (Vide "Error of Missouri," pp. 9 and 10.)

Luther, in his spiritual conflicts in the cloister and in his struggles against the prevailing Semipelagianism of that time very naturally assumed the standpoint of Augustine. But the peculiar condition of his mind darkened his mental vision to such an extent, that he could not see the saving truth that the just shall live by faith. He describes his awful condition in these words: "When I beheld Christ upon the cross, He appeared to me like a flash of lightning; when His name was mentioned, I would rather have heard the devil's name pronounced; I shrank back in terror when I saw His picture, closed my eyes, and would rather have seen the devil."

Into this night of spiritual darkness, there first broke a ray of light, through the plain and simple, but true and evangelical instruction of an old cloister brother to Martin Luther. Concerning this Dr. Koestlin says: "Melanchthon and Mathesius tell of an aged brother in the monastery, through whom the Word of grace in this way first found deep and effectual lodgement in his heart. The name of the man has been forgotten; but in his blunt utterance we see the starting point of Luther's evangelical life, of his testimony in behalf of the Gospel, and of his awakening to the work of the Reformation. Luther having retailed the story of his temptations, this brother pointed out to him the meaning of faith, and of the words in the so-called Apostles' Creed: 'I believe in the forgiveness of sins,' explaining that we must not only believe, in general that some persons are forgiven, which even the devils believe, or that David and Peter have attained forgiveness but that it is God's commandment that every one should believe in forgiveness for himself. His father confessor then directed his attention also to a passage in a sermon of St. Bernhard, in which the latter likewise insists upon faith in such forgiveness of sins through Christ, and in support of his position, appeals to the saying of St. Paul, that man is gratuitously justified through faith." (Koestlin's *Theology of Luther* pp. 62. 63.)

The Vicar General of the Augustinian Order, Johann Staupitz, manifested a fatherly interest in Luther, especi-

ally in his spiritual conflicts and struggles. He secured a better position for Luther in the cloister and tried to turn his attention from an extreme system of monkish asceticism and from useless speculative meditations to an edifying contemplation of the all-atoning love of God and the cross of Christ. At this time Staupitz exercised considerable influence upon Luther, who looked upon him "as the one through whom the light of the Gospel was first made to shine in our hearts." He once said to Luther: "You wish to be an imaginary sinner and to take Christ for an imaginary Savior; accustom yourself to think that Christ is a true Savior and that you are a real sinner." In his later theological writings (1516 and 1518), Staupitz "represents that whoever believes on Christ is certainly saved and predestinated to salvation, that further than this we have no occasion to ask, and that it is not in our place to inquire why the Father has thus predestinated one and not another." (Dr. Koestlin's *Theology of Luther*, p. 65.)

Although Staupitz gives expression to many evangelical truths in his two tracts, "*Von der holdseligen Liebe Gottes*" and "*Von unserm christlichen Glauben*," he is not clear and satisfactory on the all-important question of the significance of the Christian faith. He constantly emphasizes *only* the Christ in us and not the Christ *outside* of us. According to his conception, love must awaken faith to life. "He speaks after the manner of the scholastic theology, of faith as fashioned (*formata*), by love." This was certainly a serious defect in the theology of Staupitz. Yet he pointed Luther "away from his own working and self-torture to that grace which stood ever revealed to his own gaze in Christ and his atoning death." He especially tried to restrain him from the distressing "speculations" in regard to predestination, comforting him, as Luther himself tells us, with the Counsel: Look upon the wounds of Christ and His blood shed for you: from them predestination will shine out upon you." It was thus Staupitz through whom God saved him from the condition in which he would otherwise have been 'drowned'. We shall find that all the counsel afterwards given by Luther himself to those assailed by spiritual temptations pursued exactly the line of this exhortation. His sorest troubles of conscience, indeed, as he relates in the *Tischreden*, were far too deep for the experience or comprehension of Staupitz; he could find no confessor who knew anything about such difficulties, and this

greatly added to his depression. But Staupitz was able at least to assure him that such trials were good and necessary in order that he might be made useful in the world." (Koestlin, pp. 68, 69.) By his experience Luther was enabled to warn others against "distressing speculations" concerning predestination.

THE INSPIRATION ARGUMENT.

BY PROF. GEORGE H. SCHODDE, PH.D., COLUMBUS, O.

The heart and soul of modern theological discussion is found in the question: What think ye of the Scriptures? Whose word are they—God's or Man's? From a practical point of view it is the inspiration problem that must concern the church most, for this is a question of life and death for her faith and her life. No matter how much the literary and historical questions as to the origin and growth of different Biblical books may be in the forefront of discussion, these all sink into insignificance compared with the matter of the reliability and certainty and divine authority of the contents of the sacred books. Strictly speaking the literary problems of the books of the Bible are of no vital interest to the church, and many or most of them may remain unsolved if only the Scriptures remain the sure Word of God. It matters nothing whether the five books of Moses are the product of a single pen or a composite from different sources; but it matters everything in the world if the history those books contain is fact or fiction, revelation or myths. Of many of the Old Testament books and of at least one in the New Testament we know not for a certainty who the authors are. This is of little practical importance to the church; but to call the truth of these books into question is an affair of prime importance to the church. Questions of time and date of writing are in themselves equally unimportant. Formerly the Epistle of James was regarded as one of the latest of New Testament writings, but Zahn, the best of modern authorities, places it at the head of New Testament literature. This may affect to a greater or less extent the interpretation of individual passages or even the conception entertained of the book as a whole, but this change of view the church can regard with indifference as long as this epistle is considered as divinely inspired and hence the infallible Word of God.

While this question of inspiration is thus really not *ex professo* in the forefront of theological debate at present, it really is for the church and all of her highest interests the kernel of the discussion. All the more necessary is it accordingly to understand clearly the line of argument which will be pursued in order to vindicate for the church her confidence in the Scriptures as not a human production but an inspired and accordingly inerrant and infallible guide for faith and life. This must be left for theological discussion to determine, as the Scriptures themselves give no definition of inspiration, nor do the confessions.

Negatively it is important, in the first place, to remember that the inspiration of the Scriptures cannot be demonstrated or proved by an archæological, historical or logical process. We are living in an age when this help for Biblical interpretation is in danger of being vastly overestimated. The Nile and the Euphrates-Tigris valleys have literally given up the dead, and from the tombs and pyramids of Egypt as from the tells and ruins of Assyria and Babylonia the Bible student has received a mass of data and facts that throw a wonderful light on the Old Testament literature in particular. "Oriental sight lights" contribute a regular part of the Biblical research of the times. It is simply wonderful how rich a storehouse these Biblical lands of the East have been. In reference to Assyrian literature alone, Delitzsch, in the Introduction to his Assyrian grammar, says, pp. 9 and 10:

"In the ruins of this country have been found various kinds of chronological lists, such as eponym lists, chronicles, synchronous histories, tablets of kings, etc., as also prayer and psalms, legends of the gods, stories of the creation (but not of the fall) as also of the deluge, lists of the gods and exorcisms of various kinds, an epic poem of twelve books, along with a great number of astrological tablets, curious lists of secret remedies, oracular deliverance and calendars, religious documents, mythology, etc. Then there are purely scientific tablets, many of astronomical and mathematical contents, long philological lists of words derived from the same stem, ideograms, lists of synonyms, of the names of occupations, persons, stars, animals, plants, clothes, wooden instruments and utensils, paradigms, collection of signs, numberless letters and contract tablets, reports of generals and astronomers, proclamations and petitions, deeds of purchase and sale of every description,

marriage certificates, legends, wills, house inventories, receipts, etc, almost *ad infinitum*.

And yet all of this abundance of new material that can be used with more or less benefit for direct or indirect Bible study can do nothing toward the solution of the Inspiration question. This must be done along other lines. Archæology and history can help nothing here because from these sources no data or facts can be gained to cover what is really the kernel and substance of the Scriptures, namely its revelation of the mysteries of God's plans for the salvation of man and his workings in Israel and in the church to carry out these plans, as this has been done through the process of an historical development, and the Scriptures are not merely a revelation but also the history of a revelation, the new facts as secured through archæological research may and do throw light on the human side of Revelation, in so far as there is history and chronology and archæology in the Scriptures. But on the real essence of the Scriptures these sources must of a necessity be silent. The Trinity, the Atonement, the Person and the Work of Christ. Justification by work, the doctrines and dogmas of faith, the ethical teachings of the Word—all of these of a necessity can receive no light or enlightenment from the few sources now made available. If all of the libraries of the rulers of Assyria and of Babylonia were discovered and if the tombs of Egypt would restore to us all the great literary collections of the Pharaohs, not all the combined contents of these treasures could bring any direct or material new information on that portion which necessarily can be known to man only in so far as God has revealed it through his agents, the prophets, seers and apostles, and which cannot fall to the province of natural man to discern or discover, namely the story of God's grace and providence and mercy and the message of the gospel and the restoration of the lost estate to mortal and sinful man through the life and deeds of the Savior. So that even if archæology should be able to confirm as far as it is possible the externals of the Scriptures and bring testimony that they are true and reliable and certain, yet it could not even touch the centre and kernel of the Scriptures nor prove their inspiration and inerrancy. No; the argument for inspiration must be sought for in other fields.

But even on the proposition that the abundance of historical evidences that have been discovered all tend to confirm what the Scriptures say, yet their combined testimony would not suffice to produce that reliance on the

trustworthy character of the written Word which alone can prove satisfactory to the child of God. Human evidence can produce only human certainty, a *fides humana* but not a *fides divina*. The element of doubt and uncertainty is never absent. No amount of accumulative historical evidence is so powerful that it can make the certainty of even the best attended historical fact an absolute certainty to such an extent that all and every doubt is excluded. An absolute reliability and trustworthiness for fact can never be secured in this way. There is not a single fact of history so absolutely verified and sure as the Christian ought to be sure and convinced of the truth of what the Scriptures proclaim. It is therefore for psychological reasons too impossible to demonstrate the inspiration of the Scriptures along the line of historical evidence. Just as little as it is possible to convince a man by natural processes of argument and deductions that Jesus is the Savior, just as little is it possible by the phenomena that fall to the province of natural reason to perceive, understand and judge, to demonstrate that the Scriptures that testify of this Savior are infallibly inspired and the perfectly trustworthy word of the living God.

History, archæology, logic, and all of the metaphysical and especially the material sciences can have only negative functions in connection with the matter of inspiration, namely to show that the objections that are raised against the contents of the Scriptures from these directions are groundless. Such service can defend the Scriptures from attack, but only by showing that these attacks are without ground or reason. The objections urged against the Scriptures at present are largely of this character. The assertion that they contain contradictory statements, that their chronology and history is marred, that they lack harmony and unity and are in many cases dependent for their contents on the writings of other peoples, notably the Babylonians and the Persians. It is here that there is room for the historian and the archæologist. He can remove objections that might and do, but ought not, to interfere with the joyful acceptance of the Scriptures as the absolutely reliable and sure word of God. In this respect much good has already been accomplished and the probabilities are that much more will be done, as the experience of the church has been all along that *all* of the new facts discovered, when properly understood and estimated at their right value, confirm the statements of the Scriptures. No matter how much at first a

new fact may seem to be in antagonism to this or that statement of the Scriptures, when rightly judged it has always confirmed what the Word has said. It is for this reason that Biblical science extends such a cordial welcome to the explorer and the archæologist, as these have always helped and never hurt the Bible. And even if any of these sciences should claim something which they consider on the best of evidence as true, which is antagonistic to the Scriptures, this could not and would not demonstrate that these are incorrect, as this certainty is established on grounds that the scholar and savant in his researches cannot reach, and have a degree of certainty that natural sciences cannot attain. And how often have those services put to shame the claims of the doubter and the skeptic! It is scarcely a decade ago since it was almost regarded as an axiom of the critical school that Moses could not have written the Pentateuch because the evidence of a literature of that bulk and kind at such an early date was contrary to all historical evidences. Now the Tel-el-Amarna tablets have been discovered, which contain a series of letters between the kings of Egypt and various Palestinian cities at a date long preceding Moses. Indeed, it is now not an historical anomaly that a people at that time should have such a literature as the books of Moses, but it would be a surprise if a Semitic people of that time and amid such surroundings would *not* have possessed such a collection of writings. Such and similar excellent work has been done by historical research, but it all has been and always will be of a negative character, warding off attacks and refuting false charges against the Scriptures, but never able to prove that these are of God and are God's Word.

No; the belief in the inspiration of the Scriptures, as the fact of the inspiration itself, must be of divine origin. It is, in other words, not a matter of argument or demonstration at all, but solely a matter of faith. The fathers of the church taught that it is through the *testimonium Spiritus Sancti* that the Christian is made sure of the truth of the Scriptures and is enabled to put that confidence in the Word that he can stake his soul's salvation on the truth of its contents. We can believe in the inspiration of the Scriptures only if the Spirit has convinced us that these are the absolute truth and therefore entirely reliable and trustworthy. It is only the spirit that can awaken, in quantity and especially quality, the trust which the Christian must put in the Word in order to find in it the truth that leads to eternal life. This confidence is a product of God's grace, which the

Spirit does and will work through the medium of the Word, as he does other elements and parts of our faith and gives us other powers of soul and mind, but it is also a conviction the acceptance of which can be resisted. That firm reliance on the written Word as God's eternal revelation can only be a matter of faith; in no other way can the heart be established and founded as it should be on the eternal rock of the revealed truth.

But while the fact of inspiration is made a reality in the hearts of believers by the Spirit and as a fact has the evidence and the testimony of the Scriptures themselves, yet these do not in any way give a formal definition of the character or even the extent of Inspiration, except in so far as these are declared to be the absolutely trustworthy Word of the living God. The actual facts of the Scriptures, as these are brought to light by the study of the character and contents of the various books of the Bible, must furnish the particulars as to the nature and limits of inspiration. The Scriptures are the product of a divine and of a human factor. The relation of these two toward each other is really the kernel of the inspiration problem. Has the divine element so entirely controlled the human that the latter has lost its possibility of error and are the Scriptures accordingly in every detail and particular without fault or failure? Or, on the other hand, has the human element retained its individuality and its power to such an extent that the possibility of error is not excluded and that the contents of Scriptures must then be judged by the ordinary laws of possibility, probability and certainty? The old church has with one voice accepted the former view, while the tendency in the latter day has been very pronounced in the direction of the latter. The old church emphasized the divine factor. The modern scholars emphasize the human. In olden times it was regarded as a matter almost axiomatic in character that the Scriptures could not possibly contain any error or mistake, even in external and non-fundamental matters; in modern times, it is regarded as almost equally certain that the human side in the Scriptures has brought with it also human weaknesses, and the absolute inerrancy of the Word has been sacrificed on the altar of the newer criticism. It is even claimed that there is only one theological professor in all of the Protestant faculties of the German Universities who still believe in the verbal and literal inspiration of the Scriptures, namely Dr. Nösgen, of Rostock. Be this as it may, the fact remains, that it is characteristic of the critical research of the day to

deny to these books a form of inspiration that entirely excluded all error.

In taking this position modern theology comes into conflict with the statements and the teachings, especially the indirect, of the Scriptures themselves, which claim for the statements of the Word absolute reliability. The attitude of Christ and his apostles over against the Old Testament records and history are characteristic. For them there was no appeal beyond the "It is written!" The mere fact that Moses and the prophets and the Psalms had made a certain statement was sufficient to stamp upon it the impress of divine truth, and excluding all error. The most powerful argument for the inspiration of the Scriptures is the position which the New Testament takes over against the Old, which there *à fortiori* has been correctly applied by the church to the New Testament Scriptures also.

But within these limitations, namely the exclusion of error, any formula or definition of inspiration must be the product of the analysis of the facts as presented by the Scriptures themselves. So much latitude must be left to the human authors as to explain the various phenomena presented by the books found in the New and the Old Testaments. The Lutheran Church too, at any rate, her dogmaticians have been compelled to change their conception of the manner of inspiration because they did not properly appreciate certain facts. The time was when it was considered essential to the idea of inspiration to claim that in the form of thought, in the style, in the language, etc., the perfect inspiration demanded also perfection in this regard, and it was so taught by Lutheran theologians. Investigation has shown that this estimate of the grammar, the rhetoric, the logic of the Biblical writers is incorrect, and it has been necessary to change the definition of inspiration accordingly. Any theory of inspiration that does not explain the various manners of representing the one truth in the Scriptures is faulty and incorrect. While the fact and the reality of Inspiration is attested solely by the Spirit in the Word itself and in the hearts of believers, the form of inspiration and its extent and limitations within the sphere marked out by the Scriptures, directly or indirectly, must be determined by the facts in the case.

FUNERAL SERMON.*

BY REV. S. SCHILLINGER, WEST ALEXANDRIA, OHIO.

TEXT: "WEEP NOT, SHE IS NOT DEAD, BUT SLEEPETH."
Luke 8, 52.

Sorrowing Family and Friends:

"How unsearchable are His judgments and His ways past finding out." Rom. 11, 33. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55, 8-9. These words suggest a pause for reflection in this hour of sad dispensation. The more we reflect in the spirit of a true Christian the more we must say, it is not for us to know the ways of the Lord which are past finding out. Remembering our relation to God it does not become us to inquire why it had to happen precisely as it did. Why it was your child and not one of the others in the buggy; why it happened just then and so instantly, are questions the Lord has reserved for Himself. It is more becoming to consider

The comfort of Christian Parents at the Death of their child. Your dear child belongs to God. He has a right to do with His own what He wills. You were simply guardians over her. She was not yours to keep but simply to take care of. For fifteen and a half years God, in His mercy, left you exercise that guardianship over her. During that time you had her consecrated to God in holy baptism, instructed in the doctrines of salvation and about eighteen months ago confirmed before this altar. We believe that she was faithful to the vow she made to her God to the end. On Sunday evening, October 21st, while on her way to church, the fruit was ripe and the heavenly Gardener gathered it into His garner. We must not complain when the Lord comes and claims His own. Such was not the conduct of Jairus, whose daughter had died when the Lord said, "She is not dead, but sleepeth."

He was a ruler of the synagogue, a greater man than any of us, yet he fell down at Jesus' feet and besought Him to come into his house for his only daughter was at the point of death. While he was beseeching the Lord, his servant came and told him not to trouble the Master for

*Preached at the coffin of a young girl accidentally killed.

his daughter was already dead, and he was perfectly resigned. But the Savior hearing the report said to him: "Fear not, believe only, and she shall be made whole." Again, "Weep not; she is not dead, but sleepeth." These words are addressed to you this day, sorrowing parents. "Fear not, believe only, and she shall be made whole. . . . Weep not; she is not dead but sleepeth." Will you not be comforted? Think who says these words! It is Jesus Christ, the Lord Almighty. He says your child, of whom we believe that she had faith, "is not dead but sleepeth." His words are always true. He said to Martha: "Thy brother shall rise again. . . . I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." What wonderful words, spoken by a wonderful Person! How sweet! How comforting!

But why does Jesus speak such comforting words to Martha and to Jairus? Because He has the authority. He has the power over death. He could say that she was not dead because He is true God and true Man in one Person, and as God-Man it is not only possible for Him to do what He will, but He is interested in doing that which is for man's welfare. He is only interested in your welfare, sorrowing parents and sisters. He only wants to do that which is for your eternal good. Though surrounding circumstances are sad and painful, He is ever with you, and is a very present help in time of trouble. There is no trouble out of which He cannot and will not help all who call upon Him. "For whosoever shall call upon the name of the Lord shall be saved." Rom. 10, 13. When His hand seems the heaviest, He is the nearest with you. The sun always shines the brightest immediately after the clouds have been the darkest.

The Savior's help is both temporal and spiritual. When He said Jairus' daughter is not dead but sleepeth, His intention was to raise her then and there, and He did so. He took her by the hand and said: "Maid, arise, and her spirit came again, and she arose straightway." That was temporal help. He brought her back to life again in this present world, and gave her into the hands of her parents. He does not help in that very identical way in such instances today. He will not give your child back in that literal sense. That is not His will in our age. Why it is not we cannot understand.

We do know, however, that He does not only render temporal but eternal and spiritual help; yea, that is His

chief help. He is the great Helper out of eternal death. To this end He came into this world, and to this end He suffered and died upon the cross, was buried and rose again the third day. This is the great and glorious truth which must comfort you today. Just as certain as the daughter of Jairus was raised again, and given into the hands of her parents, so certainly shall the Savior raise your daughter in His appointed time, and give her back again into your hands. That is on that great day when the Son of man shall come in a cloud with power and great glory, and the holy angels shall accompany Him, all the graves of the dead shall open and all the bodies which had returned to earth shall come forth. We believe that then you will again see that familiar form of your beloved daughter standing with the rest of the saints of God, and enter with you, if you are but faithful to the end, into eternal rest. Is that not a sweet comfort? That lifeless body of which you will soon take the farewell look shall arise on the last day, but it shall no more be sinful. It shall be a glorified body. That is one of the sweetest and most comforting truths of the Gospel.

To whom did the Savior address the words of our text? When He came to the ruler's house He permitted only Peter, James and the maid's parents to enter the room. To them He said, first and foremost: "Weep not; she is not dead but sleepeth." But they laughed Him to scorn, for they were certain that she was dead. That was a great wrong on their part. It was doubt and unbelief. They should have felt just as certain that the Savior was there, and that there is nothing impossible for Him to do. Then they would have rejoiced that they heard such comforting words from the Prince of life. These words, however, concern not only Peter, James and the parents of the maid, but you also, sorrowing parents, and all Christians. They are addressed to you today. They are intended for your comfort and consolation. They are intended to strengthen and confirm the faith of God's people in the resurrection of the dead. It is a great comfort for them to know that their bodies shall again come forth from their silent graves, be reunited with their souls and enter into eternal life. Job said: "I know that my Redeemer liveth... And though after my skin worms destroy this body, yet in my flesh shall I see God." We can say the same truth of your departed daughter: she is not dead, but sleepeth."

The maid that had died was but twelve years old, just three years younger than your beloved daughter. Both

were in the bloom of youth. Their countenances were adorned with the freshness of a rose just unfolding its tender petals, just on the threshold of developing into beautiful womanhood. What does this teach us? That death is no respecter of persons. Its ruthless sickle mows down the tender blade as well as the firm and matured stalk. Young men and maidens die as well as gray-haired fathers and mothers. It stretches forth its pitiless hand and plucks the tender flower from the mountain peaks as well as from the valleys beneath. Jairus was a great and renowned man, a ruler of the synagogue, but that was no guard against the ravishes of death. His beloved daughter was singled out from among the thousands. This is the serious lesson you dear parents, sisters, friends, relatives and all should learn from this sad dispensation today. "In the midst of life we are in death." Yea, in the midst of health and cheerfulness, almost in the twinkle of an eye, all was changed to sadness, and a pall was cast over this entire community. The exchanging of a few friendly words, entering the buggy, and alas, how soon, what a sad spectacle! How uncertain is life! What a warning to keep ourselves prepared by faith in Jesus Christ!

Who knows whether it was not a God-send that she just she was taken? Was she not plucked perhaps as a brand from the burning? She was standing upon the threshold of the most dangerous years of one's life, the years when youth begins to think about entering society. Oh, how dangerous that society often is! How often he or she stands upon slippery places, soon falls and great is the fall! Was it perhaps not the greatest blessing ever conferred upon your daughter that she was snatched from the brink of the abyss of ruin before she was precipitated? If you saw your little child standing at the very edge of the surging waves, would you not hasten to grab it away before the next billow licked forth its watery tongue to swallow it? Was it not a special act of mercy on the part of God that He snatched your daughter away from the brink of the most dangerous period of life?

God is a searcher of hearts. He knows all our thoughts. He knew what all your thoughts and intentions were, sorrowing parents and sisters, before this sad accident happened, and He knows what they are at this moment. He knew that some one perhaps closely related to your daughter was growing too worldly. Perhaps it was one of her sisters. Perhaps a youthful associate. He saw that some one was already perhaps far gone from the

narrow road of eternal life. He had the welfare of that one in view. He saw your daughter here at Sunday School and church last Sunday morning, but He saw also that many others were not here who should have been here. He is watching your coldness toward His Word and the preaching of His Gospel, my dear young friends! He no doubt thought, if you will not be warned by the preaching and teaching imparted here from Sunday to Sunday He must try something else. It was a special act of mercy on God's part that this sad accident did not single out one of your indifferent ones, but happened to be this dear young sister, yet in child-like faith in Jesus, and the simplicity of confidence. You who are living in sins, which will lead your souls to ruin, should this sad accident not be a loud warning for you? Ah! the good Lord knows what He wants to accomplish by the sad death of your beloved daughter. He saw some upon dangerous grounds, and He knows how often a deaf ear is turned to the preaching of His Word. He proposed to try some other means. He has tried it. Who will take to heart the serious lessons it teaches? There are dangerous places along the highways we must travel. Remarks are made about them, that if they are not repaired some one will yet meet with a sad accident. But how many talk about the dangerous places along the spiritual road which leads to eternal happiness? And oh, ten thousand times greater is the calamity when one falls into one of those dangerous places and is lost! How many die outside of the church, the only divinely appointed institution of salvation; the ark of God, in which He gathers souls to carry them over the tempestuous waves of this world. When one dies, having neglected the means of grace and the church of God, how many stand there in knots upon the streets and say: "It is too bad, oh, what a sad accident!" Would it not be well for their immortal souls if people talked a little more about such sad and awful calamities? Thanks be to God, however, the occasion for this sad assembly necessitates us only to follow the mortal remains of your beloved daughter to their last resting place. Her soul, we believe, is not lost. It is safe in the hands of her God, who gave it. Oh, that others may take warning and flee the wrath to come! Let young and old take to heart the serious lessons addressed to them today. You, youthful men and maidens, do not think that you have plenty of time, you have many years yet to live. Oh, you don't know that! Here is an example. She was in the flower of youth. She left her parental home, blithe and

free, to attend upon divine services, but how soon her lifeless body was borne back in the midst of tears and lamentation. You, who feel so secure, just take a stroll over the cemetery, and scan the inscriptions upon the tombstones! Shall I tell you the lesson it teaches? Grandfathers and grandmothers, fathers and mothers, husbands and wives, youths and maidens, children and infants, are lying there. That proves that no period of life is a guarantee against death. There is but one safeguard, and that is the Word of God. It protects us against eternal death. That is the death against which we must be guarded. But we must hear the Word of God. The church is the institution where the Word is preached and the sacraments are administered; the ministers are the servants of God called to administer them, and the good Lord only knows how many prayers almost daily ascend to Him from the lips of faithful ministers for the protection of the dear youth in the church.

The blessings of the Word are enjoyed by becoming members of the church. It is Christ's institution, and He is our Savior. He suffered and died for our sins. He came forth from death again and thus conquered the great enemy of our souls. He proves that He has the power over the final enemy in the words of our text, "She is not dead, but sleepeth." He calls temporal death but a sleep. Your daughter, we believe, is also asleep. She shall wake again to a new life.

Notwithstanding that Jesus was laughed to scorn He went right on and took the maid by the hand and said: "Maid, arise," and she arose. So must we continue in faith in our Savior though people laugh at us, and we shall reap the blessed fruits of our trust. Only be comforted, then, sorrowing family, with the Word of God, hear it eagerly, and pray daily to the good Lord, that He may keep you from sin, and preserve you in the true faith unto the end. Amen.

A MIRROR FOR PASTORS.

TRANSLATED FROM THE GERMAN OF GUTHE BY REV. W. E.
TRESSEL, BALTIMORE, MD.

CONCLUSION.

§ 63. PASTORAL RULES.

(BY JOHN MATHESIUS, 1554.)

*Ἀφῳρισμοὶ ποιμενικοί.*¹

Qui fers Christum per magnum mare
Et vis cum fructu praedicare,
Non currito, nisi vocatus
Et christiane ordinatus.
Pasce tibi commissum gregem,
Ante gratiam acue legem.
Prome nova et vetera,
Urge fidem et opera,
Sed recte seca verbum vitae;
Serves ordinata rite.
Pie, sane et prudenter,
Verecunde, reverenter
Dic vulgo necessaria
Et pueris utilia.
Simplex, probus et honestus,
Vultu, gestu sis modestus.
Nec utaris locis mille
Aut verbiſ aulæ, fori villæ.
Nec te ipsum laudes superbe,
Nec pungas alios acerbe.

¹ *Pastoral Aphorisms.* "Thou who hearest Christ through the great sea and desirest to preach with effect, run not except thou be called and ordained in a Christian manner. Feed the flock committed to thee. Before grace, arouse by the law. Bring forth things new and old. Urge faith and works, but rightly divide the word of life. Do thou maintain the things duly ordained. Piously, soberly and prudently, modestly, reverently speak to the multitude things necessary and to the children things useful. Sincere, upright and honest be thou, and also modest in feature and manner. Do not employ a thousand arguments or the words of court, forum or country. Praise not thyself proudly, attack not others bitterly. Be thou not a Thersites against the rulers. Do not rage against the absent. Be neither a giddy buffoon nor morose. Be not a noisy clamorer, nor an abusive sophist. Be thou not

Nec sis Thersites in regentes,
 Aut debaccheris in absentes.
 Non scurra levis aut morosus,
 Nec hyperbolice clamosus,
 Nec sophista maledicus,
 Nec sis semper contrarius,
 Non trilinguis disputator;
 Stultus stultis stulta fatur.
 Ex Apostolis et Phophetis
 Res et verba tuto petis,
 Sed interpretationes
 Dant symbola et doctores.
 Christi modo spectes honorem,
 Nec vulgi pischeris favorem.
 Non vereare odia
 Aut hominum judicia.
 Nec cauponeris verbum Dei,
 Turpe lucrum obest rei.
 In statione tua dura,
 Nec causas alienas cura.
 Nihil credas delatori,
 Fallax, vanus rumor fori.
 Custodi conscientiam,
 Fidem, famam, prudentiam.
 Crux et Verbum sana docent;
 Fastur, ira, livor nocent.
 Nec zelo quicquam novi tentes,
 Fuga fanaticorum sentes.
 Fidelibus te typum praestes,
 Tantum Verbi virgam gestes.
 Non nisi cogitata seras,

always contrary, nor a three-tongued disputant. The proud speaks proud things to the proud. From apostles and prophets thou seekest safely for matter and words, but the confessions and the teachers furnish interpretations. Look thou only to Christ's honor and angle not for the favor of men. Fear not the hatred or the judgment of men. Make not traffic of God's Word, shameful profit hurts a cause. Persevere at thy post, concern not thyself in foreign matters. Believe not the tell-tale, false, vain is the rumor of the forum. Preserve a good conscience, thy word, reputation, prudence. The cross and the word teach sound things. Pride, anger, envy, do harm. Do not zealously attempt everything new, fanatics' wild briars cut out of the way. Show thyself an example to the believing, but wield the rod of the Word. Thou canst not sow except what has been (thoroughly) thought out. Thou must bear

Ingratitudinemque feras,
Non queritor de tua caula,
Nec quaerito scutum in aula,
Sed mussita injurias,
Dic semper Deo gratias,
Justa tua Deo indica,
Nec publice te vindica.
Cantus tranquillitati stude,
Nec doctrinas novas cude.
Non sis fax et tuba litis,
Sed pacificus et mitis.
Spartam nactus, ipsam orna,
Nec factiones unquam torna.
Ora, lege, meditare,
Et beni monenti pare.
Et reverere praeceptores,
Ferto collegarum mores.
Sectare pacem et fac bonum,
Caritas est ingens donum.
Quae facis, fac sedulo,
Cetera commenda Deo.
Caveto ab hominibus,
Et inservito omnibus.
Sic fers Christum decenter
Et psalles Deo sapienter.
Et corona gloriosa
Erit merces copiosa,
Nec offendes Dei clerum,
Experto crede, loquor verum.

ingratitude. Do not complain of thy lot. Seek not protection in royal palace. Be silent about injuries. Always give thanks unto God. Show God due honor. Avenge not thyself, especially before the people. Be careful to strive after quietness. Forge not new doctrines. Be not firebrand and trumpet of a quarrel, but gentle and peace-making. Having captured Sparta, adorn it. Never encourage factions. Pray, read, meditate, well obey an adviser. Reverence preceptors, be tolerant of the habits of colleagues. Pursue peace, do good. Charity is a great gift. What thou doest, do diligently, the rest commend to God. Beware of men, be of service to all. So wilt thou exalt Christ in seemly manner and sing praises to God with the lips of the wise. And a glorious crown shall be thy rich reward. Thou wilt then give no offence to the ministry of God. Believe one who has been tried: I speak truth.

§ 64. ORATIO PASTORALIS.²

Nemini me mancipavi
 Nisi Tibi Domino;
 Multum debilis peccavi,
 Tamen semper abundavi
 Tuo beneficio.

Mundus frustra me vexabit
 Te patrono Domino;
 Quotquot armis se parabit,
 Tamen nunquam me privabit
 Pace et solatio.

Quem nihi mandasti gregem,
 Summe pastor, Domine,
 Adsis, amet Tuam legem
 Teque veneretur regem
 Fide, caritate, spe!

Adsis mihi in sermone
 Ut sit vitæ fluvius!
 Fac, ut firmer tentatione,
 Salvus Tua passione
 Vitæ vates omnibus!

Junge Tuo nos amore!
 Militantes adjuva!
 Et ex buccinae clangore
 Gratiae Tuæ madens rore
 Sertum vitæ imputa!

² *Pastoral Prayer.* To none have I bound myself except to Thee, the Lord. Much in weakness have I sinned, yet have I ever been rich in Thy favor.

In vain the world will vex me if Thou, the Lord, be my protector. Whatever be the weapons of the foe, yet shall I never be deprived of Thy peace and solace.

Be near, great Shepherd, Lord, the flock which Thou hast given me. May it love Thy law and reverence Thee as King, in faith, love, hope! Be Thou near me in my conversation, that it be a stream of life. Grant that I be strengthened by temptation, saved by Thy passion, a prophet of life unto all. Join us by Thy love! Help Thy struggling people! And at the trumpet's sound, give me, abounding in Thy grace, the chaplet of life. —

§ 65. CONFESSIONS RESPECTING THE OFFICE.³

Remember, therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. Rev. 2, 5.

1. We have been *unfaithful*. The fear of men and the desire for applause have often made us anxious. We have been unfaithful toward our own souls, toward our congregations and toward our brethren; unfaithful in the pulpit, in our visits, in church discipline. In the fulfillment of our administrative duties, gross faithlessness has been apparent. Instead of searching thoroughly and purposely into the sin which we have rebuked, we have hinted at it superficially. Instead of sharply rebuking it, we have only shyly adverted to it. Instead of unrelentingly condemning it, we have only weakly disapproved of it. Instead of the unyielding firmness of a holy life, whose uniform attitude should be a protest against the world and a rebuke to sin, our unfaithfulness mounted to such a degree in our walk and life, in our daily behavior, and intercourse with others, that the little faithfulness which we could exhibit on the Lord's day, was nearly destroyed by the want of foresight in our daily life.

2. We have been *carnal* and *unspiritual*. The attitude of our life has been mean and earthly. Through so frequent and so close contact with the world we have in great measure become like it. Thereby our taste has been corrupted, our conscience has become blunt, and the tender sensitiveness of feeling, which, whilst it was not terrified by suffering, shrank from the slightest contact with sin, has given place to an indifference, of which in better days we thought ourselves incapable.—Other causes have worked in conjunction with our intimacy with the world, in order to bring about this retrogression in our spiritual disposition. The investigation of the truth more in its dogmatic than in its edifying form has robbed it of its freshness and power. Daily and hourly occupation in the routine official functions have begotten coldness and formality. The continual occupation with the most sacred duties of our office—private intercourse with souls about their eternal welfare, direction of the meditations and devotions of the assembled congregation of God, the administration of the sacramental sym-

³ From Dr. Bonar, *Words to the Pastor*.

bolts of water in Baptism and of bread and wine in the Holy Supper; all this, discharged so often with so little prayer and with so little faith has contributed to deprive us of the deep reverence and holy veneration which should control and pervade us. How true is it and with what emphasis must we confess: "we have been carnal, sold under sin." The world has not been crucified to us, nor we to the world, the flesh with its members has not been mortified. What a sad influence this has had not only on the peace of our souls and on our growth in grace, but also on the result in our office.

3. We have been *selfish*. We have shunned work, difficulties, patient perseverance, and have not only held our life dear, but also our temporal well-being and comfort. "We have had pleasure in ourselves, instead of pleasing our neighbor for his good and improvement." We have not borne "one another's burdens and thus fulfilled the law of Christ." We have been worldly and covetous. "We have not presented ourselves to God as a living sacrifice," laying ourselves, our life, our property, our time, our power, our faculties, our all upon His altar. It seems we have altogether lost sight of the fundamental principle of self-sacrifice, to which we have already as Christians been called, much more as ministers. We have in general had no idea of the importance of the sacrifice. Up to the point, where *sacrifice* was demanded, we have perhaps gone willingly, but there we have stood still, and have considered it unnecessary, it may be imprudent and unadvisable, to go further. And should not the life of each Christian, especially of each minister, be throughout a life of self-sacrifice and of self-denial, as was the life of Him, who "pleased not Himself?"

4. We have been *slothful*. We have spared ourselves labors. We have suffered no toil as good soldiers of Jesus Christ. Perhaps we have sometimes been instant "in season," but not "out of season" (2 Tim. 4, 2); have not gathered up the fragments of our time, that not a moment might go by idly and unfruitfully. Precious hours and days have been squandered in indolence, in company, in pleasures, in useless or superficial reading, which could have been devoted to the closet of prayer, to the study-chamber, to the pulpit or to the congregation. Laziness, self-indulgence, frivolity, care for the flesh have eaten into our office like a cancer, have prevented the blessing and undermined our success. It can not be said of us: "For my name's sake

hast thou labored and hast thou not grown weary." Ah, we have grown weary, or at least weary of "doing good." We have not been conscientious in the work of our office. We have not dealt uprightly with the congregation, whose servants we profess to be. We have shown little of the untiring, self-denying love, with which as shepherds of the flock committed to our protection we should have watched. We have fed ourselves and not the flock.

5. We have been *cold*. How little warmth and ardour even when we were diligent! The whole soul has not been poured out in the performance of our duty, and therefore the work so frequently bears the repulsive stamp of formality and working by rule. We do not speak and act as men who are in earnest. Our words are weak, even when grounded in the right doctrine and in the truth; or our lazy bearing does not agree with our important words; or our voice betrays the indifference which our words and conduct conceal. Love is wanting, hearty love, the love, strong as death; the love which made Jeremiah weep in secret places over Israel's pride, and caused Paul to speak even with tears of the enemies of the cross of Christ. In preaching and visiting, in counseling and rebuking what coldness, what formality, how little tenderness and love! "O that I were all heart (said Rowland Hill), all soul and spirit, that I might tell the lost multitude the glorious gospel of Christ!"

6. We have been *timid*. Fear has often moved us, to treat truths in a milder form or in general expressions, which, if presented plainly, would have drawn forth hatred and censure. In this way we have often neglected to announce to our congregation the whole counsel of God. We have hesitated to punish, to threaten and admonish with all patience and instruction. Therefore our preaching of the law has been weak and timid, and our teaching of the *free* gospel still more uncertain, doubtful and timid. We are wanting in the majestic boldness and nobleness of spirit, which distinguished Luther, Calvin, Knox, and the mighty men of the Reformation. Of Luther it has been said: "Each word was a thunderclap."

7. We have lacked *consecration*. If we read the life of Howe or of Baxter, of Brainerd or of Edwards, we come in contact with men, who in pious consecration and reverential earnestness of conduct descended from the apostolic school; we feel that these men through their words and through their life must have made an impression. We also

perceive the great contrast between them and ourselves with respect to the noble consecration of disposition, voice and deportment, which proved to every one that they walked in the presence of God. How deeply must we humble ourselves on account of our frivolity, our loquacious emptiness, our vain joy, foolish talking and jesting, whereby such great harm has been done to souls, the progress of the holy so hindered, and the world so confirmed in its miserable vanities.

8. *We have preached ourselves and not Christ.* We have sought applause, striven after honor, been greedy of glory and jealous for our good name. We have too often preached in order to aggrandize ourselves and not to glorify Christ; in order to draw men's eyes upon us, instead of turning them to Him and His cross. Yes, and have we not often preached about Christ, just for the purpose of taking the honor to ourselves? Christ in the passion of His first advent, and in the glory of His second advent, has not been the Alpha and Omega, the beginning and the end of our sermons.

9. *We have used words of man's wisdom.* We have forgotten Paul's resolution to avoid the high-sounding words of man's wisdom, that the cross of Christ might not be brought to shame. We have turned his conclusion together with his resolution round, and have acted as though we by well-studied, well-polished, well-thought discourse could so gild and beautify the cross, that it would no longer be offensive to the carnal eye, but would appear irresistibly attractive. That is why we so often let people go home well-satisfied with themselves, in the supposition that they are pious, because they have been charmed with our eloquence, touched by our admonitions and convinced by our arguments. In this way we have brought the cross of Christ to nought and have sent souls to hell with a lie in their right hand. And by avoiding the offence of the cross and the foolish preaching, our work has been in vain, and we must lament over a life that has been unblessed and unfruitful.

10. *We have not fully preached the liberty of the gospel.* We have feared to make it too free, lest men would be misled into excess, as if it were possible to preach a gospel that is too free, or as if its freedom could lead men into sin. Only a free gospel can bring men peace, and only a free gospel can make men holy. The sum of Luther's preaching was embraced in these two points: that we are

justified by faith alone, and that we must be assured that we are justified, and he admonished his brother Brenz to preach this even until it became nauseating; and just this free, full, bold preaching of the glorious gospel, undiminished by works, services, conditions and restrictions, and unclouded by the imagined humility of doubts, of fear and of uncertainty, was the reason why such blessed results accompanied his labor. Let us go and do likewise!

11. *We have not sufficiently studied and honored the Word of God.* In our study we have given the preference to human writings, human opinions, human systems over the Word of God. We have drunk more from human than from divine springs. We have had more communion with men than with God. Therefore the fashion of our spirit, of our life, of our words, has been derived more from men than from God. We must study the Bible more. We must immerse our own souls in it. We must not only take it up into our souls, but let it pervade the whole texture of our souls.

12. *We have not been men of prayer.*—The spirit of prayer has slumbered in our souls. The closet of prayer has been visited too little and then not with pleasure. We have let business, or study, or active work creep into our solitary hours. And how has the feverish air which some years since pervaded the church and the people, found its way also into our closet and disturbed the sweet rest of its blessed retirement. Sleep, company, unnecessary visits, foolish clatter and joking, useless reading, needless occupation have stolen the time which should have been employed in prayer. Why is there so little desire, so little time for prayer among us? Why so little care in the distribution of time and of our business to reserve a sufficient portion of each day for prayer? Why so much talking and so little praying? Why so many conferences with our fellow-men and so few with God? Why so little seclusion, so little thirst of the soul after quiet, sweet hours of undisturbed retirement, where God enters into such communion with His child as if they nevermore could part? The very want of these solitary hours hinders our own growth in grace and makes useless members of the Church of Christ, makes our life so useless. In order to grow in grace, we must be much *alone*. Not in society, not even in Christian society, does the soul grow most quickly and most powerfully. In one hour of solitary prayer it often makes greater progress than in days of companionship with others. In the desert

the dew falls freshest, where the air blows purest—so it is with the soul. If none but God is near; if His presence only like the desert air, in which no corrupting breath of man mingles, surrounds and pervades, the eye receives the clearest, simplest insight into the eternal truths; then the soul collects wonderful comfort, power and energy; only in this way will we truly become a blessing to others. If we come forth refreshed by this communion with God, we can successfully carry on His work. In the closet of prayer our vessels will be filled with blessing, and when we appear, we cannot keep it to ourselves, but, moved by blessed necessity, we must shed it abroad wherever we go. “I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights” (Is. 21, 8). Our life has been no listening to the voice of God. “Speak, Lord, for Thy servant heareth” was not the disposition of our souls, the leading principle of our life. Close, confiding communion with God, tarrying for God, glorying in God is too little the feature of our conduct, and of our guidance of the office. Therefore our example has been so impotent, our work so barren of result, our sermons so poor, our whole conduct of the office so fruitless and feeble.

13. *We have not esteemed the Spirit of God.*—It may be, that we have in words acknowledged His ministry, but we have not continually held it before us and before our congregation. We have not given Him the honor which belongs to His name. We have not sought His instruction, “His anointing,” the “Unction of Him who is so holy, from whom we know all things.” Neither in the study of His Word nor in our preaching have we shown proper recognition of His office, who enlightens the understanding, reveals the truth and testifies of and glorifies Christ. We have grieved Him by despising His person as the third person of the holy Trinity, and we have grieved Him by the slight estimation of His office as teacher, convincer, comforter, sanctifier. Therefore He has nearly departed from us and left us to reap the fruits of our perverseness and our unbelief. More than this we have grieved Him by our inconstant conduct, by our want of foresight, by our worldly mind, our unholiness and poverty in prayer, our unfaithfulness and want of godly unction, through a life and deportment which stands so little in accord with the character of a disciple, or with the office of an ambassador of Christ.

An old Scotch minister writes thus about himself: "I feel a want of Spirit—of power and demonstration of the Spirit—in prayer, in speaking and admonishing, a want of that by which men are chiefly convinced, of that, by which they perceive that God's people have some advantage over other people, whereby they are a terror and a wonder, so that these have reverence for them; I feel a want of that glory and majesty, which calls forth respect and esteem, of that by which Christ's sermons are distinguished from those of the Pharisees and Scribes, of that, in which the rays of divine glory and of the Holy Spirit break forth and shine forth through his congregation. But I have on unclean clothes! Woe is me, the glory and majesty have fallen from my head, my words are faint and carnal, not powerful. That awakens disgust. There is no remedy for this except humiliation, detestation for one's self and earnest striving after lasting communion with God!"

14. *We have had little of the mind of Christ.*—We have remained far behind the example of the apostles, how much further behind the example of Christ; we are far inferior to the servants, how much more to the Master. We have had little of the grace, of the mercy, of the gentleness, of the humility, of the love of the eternal Son of God. What He felt when He wept over Jerusalem we have experienced only slightly in our hearts. His "seeking after the lost" has very little been imitated by us. We shun His untiring "teaching of the multitude" as too much for flesh and blood. The example of His fast-days, of His nights spent in prayer and watching, has not become a reality to us. Only seldom do we think that He did not hold His life dear, that He might glorify the Father and perfect the work which the Father had given him to do, that He should finish it, as the chief principle according to which we have to deal. The servant should walk in the way upon which His Lord has preceded. The under-shepherd should become what the chief Shepherd was. We dare not seek rest or contentment in a world where He, whom we love, had none.

THE BIBLICAL HITTITES.

BY PROF. GEO. H. SCHODDE, Ph. D., COLUMBUS, O.

The Hittites are the most enigmatical and elusive people in the early Biblical records. It is very evident that they must have been a powerful nation, but both the Old Testament as also the classical writers are provokingly silent in reference to their character and record. Fortunately the inscriptions of the Euphrates and Nile valleys have proved to be better sources of information, and what the acute scholarship of the modern archæologist and linguist has discovered has been given in compact form by one of their prominent representatives, Professor Hugo Winckler, of the University of Berlin, in a small work entitled "*Die Völker Vorderasiens*," from which source chiefly we glean the following data and details:

The Hittites represent the oldest civilization of Asia Minor and adjoining lands and constitute a counter current to the type of culture that proceeded from Arabia and the Euphrates valley in prehistoric time. They date back to the beginning of the second and even unto the third pre-Christian millennium. While originating in Asia Minor the Hittites soon spread over Syria and even into Mesopotamia and Babylonia. In all these districts are found monuments of their history in the shape of inscriptions. It is not impossible that they may have originally come from Europe, and for this reason not a few scholars identify them with the Pelasgians who preceded the Hellenes in Greece, or that they are of Celtic origin. The monumental remains of the Hittites that have been found in recent years are quite numerous, but naturally do not meet in this respect the magnificent discoveries made in Egypt, Babylonia and Assyria. The most extensive collections are at Boghaz-Kivi, in Cappadocia, while the ruins of the grand palace and other remains at Sindahirli, in Syria, have been especially investigated by German savants under the leadership of the veteran Dr. Koldewey. In Syria most of the inscriptions are found in the southern districts, as far as Hamart, while a goodly number have also been discovered in Cicilien. The people of whom these all bear record are the Biblical Hittites, otherwise also called Chatts. Unfortunately these inscriptions have not yet been interpreted to the satisfaction of all concerned, and for this reason only the reports of the hieroglyphics of Egypt and the cuneiform

inscriptions of the Euphrates and Tigris lands offer a safe information. From these it appears that the Hittite civilization was a most decided factor and force in the affairs of all Western Asia for centuries antedating our ordinary sources of information about those regions. The name, however, is not the appellation of a single nation, but rather of a group of peoples who at different times occupied the whole territory of Western Asia as far East as the Euphrates. The inscriptions of the Hittites, while yet silent notwithstanding the shrewd investigations of the best scholars of Europe, each of whom claims to have found the "key" to their interpretation, are peculiar and unique in this, that they consist of *raised* letters, and are not cut into the stone or clay, as is the case in both Egypt and Mesopotamia. The language has not yet been sufficiently determined as to its character and connection. Some indeed claim that it is Semitic and that the Hittites are kindred and kin with Hebrews, and others regard it as an Indo-European tongue. But the facts so far in our possession rather indicate that the Hittites were neither Indo-European nor Semitic, but represent a national type of their own.

The Hittites, or Chatts, appear in Babylonian history more than thirty centuries before Christ, and the earliest are located on the upper Euphrates, and not on the historical grounds of the race, on the Halys river. In other words they are found at this period in the Biblical Mesopotamia. The special name by which this section is known is Metani, which people, as is known from hieroglyphic sources, came into collision with the Pharaohs of the famous eighteenth dynasty. In the famous El-Amarna tablets, dating back to the fourteenth century, are found a number of letters from the Hittite king, Dushatta, addressed to the Egyptian kings, Amenophis III and Amenophis IV, the former sending the latter presents and additions to this harem. These letters, written in cuneiform character, are a singular illustration of the diplomatic language not expected at so early a period.

While these Nuclani are the oldest branch of the Hittites of whom we have anything like extensive records, they are not the oldest Hittites now known to the historian. Already before that time it has now been seen that the Hittites were a strong and powerful race, that by its warlike proclivities and powers was able to keep in subjection the great bulk of the neighboring peoples and at times threatened the existence of even such powerful nations as:

Egypt and Babylonia. When scholarship shall have achieved the triumph of solving the inscriptive enigma of the Hittites as it has done in the case of the hieroglyphics and of cuneiform literature, it can easily be possible that the whole face and aspect of the pre-historic Asia and much in earlier Biblical history will be seriously modified.

NOTES.

THE INTERNATIONAL Association of Scientific Academies is now an accomplished fact. The Mathematician Darboux reported the details in a meeting of the Paris Academy of Sciences. The Association consists of the academies of Amsterdam, Berlin, Brussels, Pesth, Christiana, Göttingen, Copenhagen, Leipzig, London, Munich, Paris, (represented by three organizations), St. Petersburg, Rome, Stockholm, Washington, and Vienna a total of eighteen. Other societies of the kind may yet be received. The Association consists of two sections, one of the Natural Sciences, the other philosophico-historical (section des lettres). A general convention of the members will be held every three years, every academy sending as many representatives as it wishes, but having only one vote. In the two years between these general conventions the affairs of the Association are managed by a Special Commission, in which each academy is represented by one or two members in accordance with the number of sections of the eighteen academies; twelve have both sections, so that the whole commission will consist of thirty members. The first general convention will be held in Paris during the present summer.

A POLEMICAL PRINCE-PRIEST:—Saxony, the original home of the Reformation, of Luther, is Protestant to the core, but the royal house is Catholic. The nephew of King Albert, Prince Max, several years ago became a priest and the Catholic church authorities have had him in parade ever since. For a while he was sent to Paris and then to England, and now has been called to a professorship to the "free" Catholic University of Freiburg, in Switzerland, an institution purely under church control and without state supervision, but not recognized in its work, degrees, or diplo-

mas among standard European universities. This distinction and prominence has apparently turned the heart of the young prince-priest, who recently has made it a special point to attack Protestantism and Protestants in the most unreasonable way. In his polemical crusade he has recently in the heart of Saxony, in an address to Italians, warned them against the "infidels" and the un-christian sects that surrounded them, by which he meant nobody else than the Protestants. This speech stirred up the kingdom from end to end; protests loud and determined, from churches and organizations were sent in to the government, demanding that the agitation and propaganda of the royal zealot be stopped. This has now been done. King Albert has expressed publicly his regret at the unwise words of his nephew, and from excellent source it is learned that the latter has been reprimanded and directed to be more careful in the future. The episode is typical significance for the relation of the two great churches to each other in the German Empire and for this reason has been elicited an animated discussion and warm protests throughout the land.

THE BEGINNING of the century has brought with it the first installment of a work on the Protestantism of the world that on account of the scholarly character of its contents and the magnificent mechanical makeup promises to be a welcome addition to modern literature. It is entitled "*Der Protestantismus am Ende des Neunzehnten Jahrhundert. In Wort und Bild*," and is edited by Pastor Merkshagen, of Berlin, and published at the Wartburg house of that city. It is intended to be a scholarly survey of the Protestantism of the past and the present with a reproduction of the best illustration of the letterpress. The cooperation of nearly one hundred prominent scholars representing the various Protestant countries have been secured, and each one of the fifty parts which are to constitute this volume, will discuss a leading phase or person of the general problem by one or more of these writers. The first installment, in folio form and covering 24 pages, contains from the pen of Professor Dr. F. von Bezold, of the University of Bonn, an excellent birdseye survey of the factors—persons that prepared the way for the great movement of the sixteenth century and the second installment is devoted entirely to the person and work of Luther. The illustrations are simply magnificent, the work opening with a reproduction of the famous paint-

ing of Kaulbach "Das Zeitalter der Reformation," and this is followed by thirty-five smaller cuts of men and things of that age, all reproductions of pictures of acknowledged historical value. These illustrations actually illustrate. The only possible objection, apparently that could be made to this fine publication, which is a credit to the bookmaking trade, is the failure to divide the pages into columns. Each part is to cost one mark and one or more installments is promised per month.

BY THE publication of "Die Apokryphen und Pseudepigraphen des Alten Testament," the editor, Professor Kautsch of Halle, and his collaborateurs, together with the publisher, Moler, of Tübingen and Leipsic, have made accessible to the students of history, literature and theology, a mass of important material that has hitherto been comparatively a *terra incognita*, to all except to the specialists, and even few of these could have complete control of the field, as so many of the originals are found in different oriental languages. This collection of books contains not only the official apocrypha of the Old Testament, found in the Greek and Alexandria Canon, but not in the Palestinian or Hebrew, as also in some modern versions, notably Luther's, but in none that are issued by the English Bible Societies, but also the whole mass of apocalypses and Pseudepigrapha that flourished so prolifically in the inter-Testament period among the Jews and reflect on and between the lines the factors that contributed to make the Jewish ideas and ideals of the New Testament era what it was and which found its full development in the Talmudic world of thought. Some of this latter class of works, such as the Book of Guvet, the Book of Jubilees, were accessible in special translations, but here for the first time do we have the bulk of this literature in translations, together with introductions and valuable notes from the hands of specialists. The volume is all the more welcome as the application of the historical method to Biblical science makes these books, which were formerly regarded merely in the light of curiosities of literature, sources of historical and literary study of prime value. The work of the translators as a rule has been excellently done, although not all have equal merit. This version together with its literary additions is sold in two volumes at twenty-five marks. The text itself has been issued together with Weizsacker's classical version of the New Testament now in the ninth

edition, and the Kautsch version of the Old Testament, originally issued in 1894, into one massive volume of 1,534 quarto pages, at twelve marks. Within the covers of this book is thus found a scholarly and modern translation of the entire body of Jewish religious literature from its beginnings to the close of the New Testament period. It is the only work of the kind in existence.

RELIGIOUS PROGRESS IN THE LAST DECADE.—The “Statistics of the Religious Bodies” in the United States, published in the *Independent*, brings to our attention several important facts.

I. It indicates that the powers of darkness are making vigorous efforts to obtain control of this country. The Roman Catholics claim that their adherents have grown from 6,242,267, to 8,610,226, since 1890, an increase of more than two and a third million, or about 38 per cent. The Latter Day Saints or Mormons have more than doubled in numbers. In 1890 they claimed 166,125, now 345,500—an actual increase of nearly two hundred thousand. The pestiferous Christian Scientists have multiplied twelve fold—from 8,724 in 1890, to about 100,000 in 1900. And the Greek Church claims a four fold increase from less than 14,000 in 1890, to 65,000 in 1900. There is in these figures food for sombre thought. The Roman and Greek churches, Mormonism and Christian Science are nurseries of superstition. Their influence is demoralizing and degrading. No greater evil could befall our country, than for the errors of these organizations to become wide spread and deep rooted. And yet very few of the evangelical denominations show so large a percentage of increase as do these.

II. One of the very hopeful features is the spread of the Gospel among the colored people. Our Cumberland Presbyterian brethren seem to be in earnest in their labors in their behalf, and the Cumberland Presbyterian church (colored) has increased threefold from 12,956 to 39,000 in ten years. The Methodists have been doing a grand work for this race, and since 1890 the African M. E. Zion Church has increased 53 per cent., from 349,788 to 536,271; the Colored M. E., 54 per cent., from 129,383 to 199,206; the African M. E., 48 per cent., from 452,725 to 673,504. The Baptists, too, have been active in their behalf, and the Regular Baptists (colored) have increased 38 per cent., from 1,348,989 to 1,864,600. These figures are gratifying. They

indicate that 4,312,581 of the colored people are already members of some church. Four millions out of eight millions! One half of the colored population, communicants—nearly all who have arrived at years of maturity! These figures indicate (1) that the colored race is peculiarly susceptible to religious influences; (2) that the standard of church membership is not as high as it should be, for it is certain that not nearly all the adult negroes are leading consistent Christian lives, and (3) the marvellous success of these other denominations, in building up a colored church, is a rebuke to those churches which are doing nothing,—standing with folded arms and saying that the colored people cannot be reached with the Gospel.

III. The other churches have had a healthy growth. The Lutherans lead with an increase of 35 per cent., from 1,231,072 to 1,665,878. The Episcopalians come next reporting gains of 34½ per cent., from 532,054 to 716,431. The Disciples claim a growth of 32 per cent., from 871,017 to 1,149,982. Presbyterians show the next largest increase, a little less than twenty-five per cent., from 1,277,279 to 1,575,698. Then come the Baptist (whites) with nearly the same per cent., growing from 2,203,206 to 2,714,803. Congregationists show a growth of 23 per cent., from 512,771 to 629,874. And then comes the most numerous of the white churches, the Methodists, with a growth of about 21 per cent., increasing from 3,645,408 to 4,447,293. There are scores of smaller denominations which we do not name, one with only forty members in the whole United States.

An increase of more than four millions in the membership of the evangelical churches in this country in the last decade indicates a vast amount of consecrated labor which has been richly blessed by the great Head of the Church. And it is one of the most hopeful promises for the future welfare of this land.

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VOL. XXI

APRIL, 1901

No. 2

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THE PROTESTANT CHURCH OF GERMANY AT WORK.

BY PROF. GEO. H. SCHODDE, Ph. D., COLUMBUS, O.

While the ups and downs of German theological thought, the products and achievements of the learning of the Fatherland in this and other branches of scholarship, in which the savants of that land lead the world, are carefully observed and studied by the Protestant world at large, the practical work accomplished by the church in the land of Luther receives but a meagre share of attention and is only in too many cases simply ignored. And yet the German Christians are an active band; and the ideas and ideals of church work that prevail there, as also the methods and manners that have been adopted to realize these ends are fully deserving of study, not only as facts and data in church work in general, but also because in many cases they are intrinsically superior to that of other sections of the church and accordingly merit imitation and emulation. The general character of the Protestant thought of the Fatherland, at least as historically established and developed, is its Biblical character. In accordance with this the practical work of the church, at least ideally, aims to follow out the commands and the spirit of the Scriptures. In many cases the methods of German church work are characterized by such a sober Biblical spirit that not infrequently classes her with the more legalistic ideas that prevail in the Reformed churches. It would, for instance, be practically impossible for the Christian of Germany, who is true to the historical principles of the Reformation, to join in with the cry of "Evangelization of the Gentile World in the Present Century," as it is his aim to learn what is the will of the Lord in reference to any particular kind of church work and

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then to do this in accordance with Biblical methods, leaving the results solely to the Master who has asked of the servant nothing except that he be faithful. Again it is not so easily possible for a real child of the German Reformation to be vacillating and uncertain as to the main features of the methods of church work, as he knows what are the means of grace and through what mediums the Holy Spirit, who must in the end do all things in the kingdom of God, does his work. The modern methods, produced by a natural but unwise enthusiasm, that hopes to accomplish Scriptural purposes by un-Scriptural means, do not awaken a responsive chord in his bosom.

It can of course not be maintained that all of the practical work done by the Protestant work of Germany is up to this high Biblical and Reformation standard. There can be no doubt that modern nations have found their way also to a greater or less extent into Germany; but the heritage of the days of Luther is still a power, more potent even than publicly recognized, in the thought and life of the German Protestant Church, especially of those sections who can rightly claim to be the real workers in the many departments of church activity. It must not be forgotten that only the conservative and confessional parts of the church, the adherents of positive theological principles, are really active in the work that Christ has entrusted to His Church. In Germany as elsewhere liberal theology is barren and unfruitful. As little as Unitarianism and Universalism in America have done noticeable service in mission or any other branch of Christian work, so little has the radical branch of the German church done anything worthy of mention in this direction. Accordingly the historic principles of Protestantism, as originally developed by Luther and as these find their expression in the Lutheran symbols, are much more a factor and a force in the practical work of the Church than they are in its theoretical and learned thought, where often the old landmarks have been deserted. German church work is really more orthodox and Scriptural than is the theological science of that country.

In seeking to make a proper estimate of this work, the peculiar circumstances and conditions under which it is done must be duly considered. In Germany church and state are united. The latter indeed provides for the immediate wants of the congregation, by building churches and schools, paying pastors and teachers, etc., but it does not contribute a penny for other than congregational purposes. Accordingly everything that is done in that country in the

line of practical church work beyond this is purely a volunteer service, prompted by the love of the cause and of the Gospel. In their mission work, home or foreign, in their vast charitable enterprises, the Germans have no synods, or conferences, or state churches, or indeed any organization except the volunteer associations with a variable and uncertain constituency upon which to depend. No church society or association can "appropriate" or "apportion" certain sums, until these have been brought together by the lovers of the cause. Add to this that the Germans are not accustomed to provide for their own spiritual wants and that they depend upon the paternalism of the state for this purpose and that these people are accordingly not trained to open their hearts and purses to the call of the Gospel, and the exceptional difficulties of church work in Germany can readily be seen.

And yet phenomenal results in this line have been achieved, of which only an outline sketch can be given in the following:

I. FOREIGN MISSION WORK.

The Protestant Church of Germany has not been a leader in the remarkable movement that has made the nineteenth century the greatest mission era since the apostolic era. Only about one-fifteenth of the money expended for the spread of the Gospel among the heathen people is contributed by the Germans. The leadership in the work without a doubt belongs to the English-speaking Christians of England and America. Historical and local causes explain why the Germans have not been so prominent in this work as they could and should have been. The Church of the Reformation could not have become a missionary church even if the desire to be such had been prominent in its thought. No Protestant Church of that era could have entered into a competition with the Roman Catholic Church in the foreign mission propaganda of that age. The nations who controlled the seas and the means of access to the Gentile races were all Roman Catholic, especially the Spanish and the Portuguese, and these would never have permitted the Protestants to make use of these for their purposes. Indeed, it was impossible to establish Protestant missions anywhere until Protestant powers gained the supremacy on the oceans and began to found colonies, which was done by Holland and England, which nations assumed the scepter that the Catholic rulers were compelled to resign. Yet in this expansion of Protestant powers over the seas and in

the opening of possibilities to found mission stations the Germans did not take place. The confederation of states was too weak to engage in such enterprises and only since the re-establishment of the empire in 1870-71 has Germany become a world and a colonial power and has extended its vision and horizon to the lands beyond the sea. Then too it is undeniable that another factor contributed to this lukewarm attitude of the Germans in the foreign mission field. When the great crusade began early in the nineteenth century among the English-speaking churches, the theology and the church of Germany was under the blight of rationalism. In this way the conditions were wanting to make Germany a favorable soil for foreign mission enterprise, and such causes explain why neither the Church of the Reformation nor the Protestant Church of Germany at later periods of its development was a missionary church, especially as all of these causes, historical, geographical, political and ecclesiastical, combined to prevent the development of a general and deep interest in the work.

And yet the cause has never been without its warm friends in the German Church. It must frankly be acknowledged that in the Reformation period, it was not a prominent element in the church life, as the Reformers had more than enough to do in reorganizing and watching over the interests of the home churches. In the Pietistic period, especially under the leadership of Francke, the mission spirit was patent in Halle and through the Danish Lutheran Society sent emissaries of the Halle Pietists as Schwartz and Ziegenbalg were sent to India. In later periods, many German missionaries were sent out by the English societies as also by the Jewish mission societies. Some of the fields cultivated by the mission organizations of England, such as Abyssinia, were almost entirely manned by Germans, and to these was especially assigned the work that required scholarship and learning, such as translation of the Scriptures, preparation of Christian literature and the like.

Nor have the Germans themselves been idle onlookers in the vineyard of the Lord. Beginning with 1732, when the Moravian brethren began their great mission enterprise, down to the present time, no less than twenty-three different mission societies have been organized and are still in operation. The total statistics as reported at the end of the century was 551 principal stations, with 396,473 baptized members, 880 European missionaries, with 4,205 native helpers, and an expense account of 5,449,276 marks. These societies are mostly arranged along denominational lines, and of

the Lutheran bodies, the Leipzig and the Hermannsburg are the largest. Most of these societies labor in the old mission fields of China, India, and South Africa, but several, notably the Moravian brethren, have their men scattered over the whole globe and even into the heart of Asia. The cause is gaining new friends in the land of Luther daily.

II. INNER MISSION WORK.

While the Protestant Church of Germany has not attained the prominence of leadership in the department of foreign missions, it certainly has developed a phenomenal activity in what is called "Inner Missions." This is more than "Home Missions," although it includes the evangelistic work that is generally included in this latter term. Inner Missions is rather a great and thoroughly organized work of charity, which aims on a scale never before attempted to put under positive Christian influences all the stations and conditions of life, and especially to treat with the spirit of Christian faith, the lame, and the halt, and the blind, physically, mentally and spiritually. It aims to Christianize the masses in the widest and deepest sense of the term. It has had a phenomenal growth within the fifty years that it has been carried on since the day when Wichern, "the father of Inner Missions," began the weaving of this net of Christian charity and love that now extends all over the German empire and beyond its boundaries.

Perhaps the best way of giving an intelligent idea of the character an expanse of this work will be by passing briefly in review some of the leading departments of this activity.

1. *The Deaconess Cause.* To Germany belongs the distinction of having revived the old apostolic deaconess order, this being the mighty work of the faith of Pastor Fliedner, of Kaiserswerth, on the Rhine, whence the small beginnings were made of a propaganda that now has spread over the whole Protestant world and has found firm friends and advocates everywhere. According to latest reports the German Church now has 13,000 deaconesses, and of these 11,000 belong to the association of mother houses that are connected with Kaiserswerth as headquarters while the others are independent. The total number of Protestant deaconesses in the world is about 16,000, so that only 3,000 are found in other church connections than the German. The growth of this order has been steady and rapid. In 1864 there were 30 mother houses, with 1,592

sisters, at 368 different fields of labor; in 1898 there were 80 mother houses, with 13,309 sisters, at 4,645 fields of labor. Naturally these fields are not all found in Germany, but rather can the German deaconess be found in her labor of love in all parts of the globe, wherever her disinterested services are required. Their labors are confined chiefly to two general departments, that of nursing and that of teaching. All this is work of charity, although the mother houses provide for the care of the sisters in their sickness or old age. The whole order is organized on Biblical principles, and accordingly the false principles and practices that prevail in the case of the Roman Catholic nuns do not prevail here. Many of the sisters are employed also by the larger congregations in helping the pastor to take care of the sick and the needy. In all 29 mother houses are found in other countries than Germany, and with these are connected 2,764 sisters. The German deaconess cause is a cosmopolitan and international work of Christian charity.

2. *City Mission Work.* Within the last two or three decades the city mission problem has become a "burning question" for the Church of Germany. The cities have increased in population at even a greater rate and proportion than has been the case in America. Germany has ceased to be chiefly an agricultural people and has become an industrial and manufacturing nation, and this fact has brought whole hosts to the cities. Berlin, at the close of the Franco-Prussian war in 1871, was nothing but an overgrown village of a few hundred thousand; now it is the metropolitan capital of nearly two million souls. And as these new additions to the city population came chiefly for material purpose and to make money, and as the laws became more liberal in no longer enforcing compulsory baptism, confirmation, etc., the danger was great that these masses would be lost to Christian influences. When statistics showed that there were ten thousand children in the German capital who were not baptized, a leading Social Democratic paper expressed its joy in these words: "Hurrah for the first ten thousand heathen in Berlin!" Earnest Christians determined that these baneful influences must be counteracted, and under the leadership of the Court Preacher, Stöcker, the Berlin City Mission Society was organized, which has done wonderful work in that city and which has been imitated in more than seventy other cities. A leading branch of this city mission work is the City Church Building Society, which in the fifteen years of its activity, has erected fifty-one fine churches in Berlin alone, spending for this purpose

no less than twenty-five million marks. Doubtless this could not have been so successfully accomplished, had not the Emperor and the Empress been so liberal in their contributions and their encouragement. These two alone gave about four million marks for this purpose alone.

But this society does more. It has organized the famous Sermon Distribution crusade for each Sunday in Berlin and in dozens of other German cities. As there are thousands who cannot go to church because they must work on Sunday, these sermons, which are printed in a small pamphlet, together with a hymn, a selection from the Scriptures and a prayer, are by scores of volunteer workers, ranging from nobleman to bootblack, brought to these people and sold to them for a pfennig or given gratis. The weekly edition of these sermons is 220,000, of which about 75,000 are used in Berlin alone. Experience has demonstrated that these pamphlets are as a rule gladly taken and read with pleasure and profit.

But even more work is done. The City Mission Society has in its employ men and women who go from house to house in the interests of the Church and Christianity. Services are held, people are admonished to lead Christian lives, to have their children baptized; their needs and wants are looked after, and the poor are provided for. In Berlin alone some seventy such workers are engaged all the time and make excellent reports, and in all Germany there are 225 such city missionaries, besides 57 women workers and 158 volunteers. Great sums are expended for this work throughout the empire, the Berlin society alone averaging an annual income of 180,000 marks. Last year these representatives made 80,000 house visits.

3. *Workingmen's Colonies.* The social problems of the day are keenly studied by German church workers and the attempt is made to solve them from a Christian point of view. One of the prominent methods by which this is done in the case of the worthy tramp, who is such because he cannot get work, has been the establishment of Workingmen's Colonies, where every workingman can gain employment and find a home until he is again regularly employed, and where those who have fallen can be securely sheltered from the temptations of the outside world until they are strong enough to take up the battle of life again. The leader in this cause has been the indefatigable Pastor von Bodelschwingh, who at Bielefeld, near the Rhine, has a colony of Inner Mission Institutions of many kinds and characters, fully twenty in all, with an income of

a million marks annually all contributed by the charity of the German Christians, and prominent among these institutions is Wilmersdorf, the chief workingmen's colony in Germany. There are thirty-two such colonies in the empire, of which 28 are under Protestant auspices, and these have harbored since their establishment 105,000 colonies, which, in addition to their earnings have cost 8,100,000 marks. The Catholics have imitated Protestant precedence in this respect and have established four such colonies. There are also several colonies for women. All of this work has been under the leadership of the Protestants, and the Catholics have been slowly following; only recently have they organized the "Charitas" in imitation of the whole Inner Mission movement.

4. *Spread of Christian Literature.* This work has been thoroughly organized by the central committee of Inner Missions, and most favorable reports are sent out. In addition to some 500,000 Bibles which are annually sold or distributed, an abundance of good literature is brought to the people. There are more than two hundred papers published in Germany which are pronounced in the Christian proclivities. Especially do the German Christians make good use of the Sunday papers, which are practically all in Christian hands. The Christians of Germany have solved the Sunday paper problem by giving the people Christian papers to read on that day. Some of these Christian Sunday papers have phenomenal circulations, such as the "Nachbar" with 150,000; the Berlin "Sonntagsblatt," with 120,000; "Für Alle," with 172,000, etc. Nearly the entire almanac literature of Germany is in Christian hands, no fewer than 64 such annuals being Christian in tone and character. Christian libraries have been established in 9,358 different places. The Christian "Zeitschriften Verein" spreads Christian papers in factories, prisons, etc., to the number of 704,000 copies, and at the same time furnishes church news to 1,091 different secular papers and periodicals.

5. *Fight Against Alcoholism.* The temperance movement has assumed great proportions in Germany, although it only in exceptional cases assumes the form of total abstinence. The method adopted is to oppose the abuse of alcoholic drinks and to encourage those who have fallen and seek to reform. The greatest organization of this kind is "The German Society to Combat the Use of Spiritous Drinks," which consists of 36 larger and 109 branch societies. Its

organ circulates 125,000 copies which furnishes temperance news to 670 papers.

6. *Fight Against Public Immorality.* Under the auspices of the "General Conferences of German Monthly Societies," which is a branch of the Inner Mission work, a decided crusade against prostitution and the social evil of the times is being carried on. It consists not only in the effort to secure legislative enactments in favor of public morality, but also in practical efforts to aid in the reformation of those who have fallen. Among the practical institutes of this kind are the Magdalena Homes, of which there are eighteen in Germany, which serve as a safety haven for those unfortunates who would try to break with their record of sin. In those homes there are places for 1,100 women, and according to latest reports were occupied by 822. The movement has spread to 1,217 German cities and villages, and in all of these committees are at work.

7. *Rettungshaeuser.* Under this head are included a vast variety of institutions of many kinds, the object of which is to provide for the wants of the poor and the neglected. This includes orphans' homes and the like. In all there are 343 such institutions in the empire.

8. Other organizations in connection with Inner Mission work are the Young Men's Societies, which aim to develop Christian manhood and adherence to Church and its work in the young men of the country; as also Young Women's Societies, for the moral upbuilding of the young women. Of the latter there are 2,730 societies in the country. Then there are Workingmen's Associations, or Christian societies organized among the laboring people in order to bring this class of citizens, so much endangered by the propaganda of irreligious Social Democracy, into active union with the Church. The "Herbergen zur Heimath," of which there are 455 in Germany, are inns and boarding places founded by Christian enterprise where the traveler, especially the workingman, can find lodging and a Christian home while on his journey and is thus kept from the evil influences of the public places.

III. NATIONAL CHURCH ORGANIZATION.

In addition to the work organized under the Inner Mission propaganda there are a great number of national societies that engage in church work of various kinds. Prominent among these is the Gustavus Adolphus Society, which looks after the wants of the Protestants in the dis-

tricts that are predominantly Catholic, by building churches, paying pastors, etc. Its branches extend throughout Germany, there being 1,891 local societies and 363 special woman's societies. The annual income is considerably more than a million marks. During the past year it has finished 35 church buildings, 13 parsonages and eight school houses, and has begun the erection of 29 new churches, eight parsonages and two school houses. Its field of labor is really the whole earth, although it does most of its work in the Catholic districts of Eastern Germany and Austria. Its principles are unionistic and it works equally for Reformed and Lutherans as also for other Protestants.

The "Gotteskasten" is the Lutheran society of the same kind that labors exclusively for Lutheranism. Its income is naturally not as large as that of the older Gustavus Adolphus Society, but still it has reached the sum of 75,000 marks per annum.

The "Evangelical Bund" is a distinctly anti-Catholic organization, with a membership of a hundred thousand, consisting largely of educated and influential men, the purpose of which is to fight the aggressors of modern Ultramontanism in state, literature and society. It is the strongest enemy that the Jesuits have encountered in Germany.

The Bible Societies number nine in all, with an annual output of more than half a million of copies, while fully 300,000 further copies are secured for Germany from the British and American societies.

Other organizations for other departments of work could readily be mentioned, such as the Society of Church Music, the Evangelical Africa Society, the Society for the History of the Reformation, the Reformed Bund and a dozen of others, that show how thoroughly active Christian work is organized in the land of Luther. It is clear from these and similar data that the Protestants of Germany are not only thinkers but also workers.

IS MODERN COLLEGE EDUCATION ON THE RIGHT BASIS?

PAPER READ BEFORE THE LIMA PHILOSOPHICAL SOCIETY BY
PROF. CARL H. ACKERMANN, A. M., LIMA, O.

"Colleges Under Fire" would perhaps be an appropriate heading for many articles now appearing in the magazines and for many effusions of orators now delivered on the lecture platform. Our age seems to breathe that spirit of freedom or counterfeit of freedom, however we may designate it, that desires to break loose from everything of the past and to reach out for everything that is new. Perhaps there is sufficient ground for this. Never before in the history of human thought and activity have there been greater strides made in an advance direction. Never has the spirit of invention and discovery so taken hold of man as during the latter half of the nineteenth century. The above spirit is therefore fostered. And whether we will or no, the current bears us onward. Whether for good or for ill we are influenced by it.

Far from me that I should say one word in opposition to true progress, or that I should desire to quench the spirit of investigation and inquiry. Every thinking man must rejoice over every effort of progress and must welcome honest attempts at investigation. And yet the pace is sometimes so accelerated that it is not to be wondered at that fear takes possession of some of us and we are inclined to cry "down brakes." Periods like the present are apt to call forth extremes, those who seem not to be able to move fast enough, and those who seem to be blocking the wheels of progress in every possible way. Between these two there is a broad field for us to occupy, a field in which we tread with safety. Those who occupy this field are actuated by that spirit of which Pope speaks when he says:

"Be not the first by whom the new is tried,
Nor yet the last to lay the old aside."

Somewhat in the spirit of these lines of Pope, I desire to take up the discussion of the subject before us.

The question whether modern college education is on the right basis, to which we have limited our papers tonight, carries with it at least a brief consideration of the object and aim of education in general and of college education in particular.

The general object and aim of education is training for manhood and womanhood. In accomplishing this many factors are at work and do their part. Of these the college is one and only one. Sixteen to eighteen years have passed before the years of college life begin. During all these years educational influences have been at work, the home, the primary, the grammar, the high school; all tending, if true to their mission, to prepare for the life of manhood and womanhood. That much has been and is accomplished by these influences experience has abundantly proven. What shall the college do during the four years that it has the youth in hand? A correct answer here will serve us well in the answer to the leading question before us.

It might be well to say right here that in a large measure this is the bone of contention between what many would no doubt term the new and the old school. There are those who would go so far as to abolish the college altogether. There are others who, while they would retain the college, would wipe out altogether its traditional character and substitute in its stead some new scheme of education. I must confess that I have no sympathy for either, nor have I any sympathy for that system which continues *in toto* the old system of centuries ago.

Conservative educators, men of broad minds and culture, define the work of the college as the work of training the powers of the mind during the period of youth when especially the higher faculties are developing most rapidly; and at the same time as the work of laying the foundation for broad work and knowledge in any chosen field. The college period is a part of the preparatory period of life and it takes the man and educates him in every part. Its work is to open the door to the sciences, language, literature, philosophy, to enable man to survey the whole field of human ken, and to glean from all that practical wisdom and culture which enables him to see farther, to think deeper, to look higher, and to reach out into fields of human activity of which the non-college man has never dreamed and never will dream. Says another: "The responsibility for the work of the following time does not belong to the college any more than that for the work of the preceding time. We do not expect the college to teach students how to make shoes, or how to become carpenters or masons. Special training schools may be established to the end of fitting pupils for these useful and worthy employments. But the college has quite a different object in view, and proposes to accomplish quite a different result. As truly—though not

after precisely the same manner—the college does not propose to teach its pupils how to become doctors or ministers. It passes them on for this work to a school of special training. Let each bear the burden of its own responsibility.”

On this account that criticism is groundless which censures the college for not preparing the young man for some special business. Such work is beyond the sphere of the college. “The college has a very important—we may say all important—office. It is that of preparing the young man for the opening and forward movement of educated life—not of business life, or professional life, or life in any of its special departments of work, but of general educated life. The thing to be accomplished is a grand thing—one of the grandest pertaining to this world. But it is not the sum or the combination of all things. It is not anything except itself.” College education makes broad men. It seeks a fuller, more harmonious development of our humanity, greater freedom from narrowness and prejudice, more width of thought, more expansive sympathies, feelings more Catholic and humane, a high and unselfish ideal of life. And we need just such education. The whole business and social fabric of our times tends to selfishness, and a consequent disregard of all the rights and privileges of a fellow being. If our schools will not counteract these influences, what will?

This definition of college education also agrees with that of the dictionaries. The universal definition is that it is a school for instruction in the liberal arts.

“The distinctive work of the college,” says President Dwight, of Yale, “is to develop thought power in those who come to it for the education which it has to give. It receives its pupil just as his mind is opening towards maturity—just as he is beginning to emerge from boyhood into manhood and is becoming after a manner and measure unknown before, conscious of himself as a thinking man. The four college years carry him forward very rapidly in his progress in this regard. The possibilities of mental discipline are very large. The result to be realized is of immense significance. The youth is to be made a thinking man. He is to be made, according to his years, a wide-thinking man, with his intellectual powers disciplined for the efforts awaiting them. He is to be fitted to turn the working of his powers easily and successfully whithersoever they may be called to turn. Mind-building is the college business, and the aim the college has in view is to send forth the young man at the end of his course with his mind built—

not, indeed, in the sense that there will be no change or development afterwards, in all the years which follow, but in the sense of complete readiness for the beginning of the educated life of manhood. The education of the college is the building process. The means by which the process is carried forward is study—a carefully arranged course of study, which is adapted to the end to be accomplished. This course of study must involve two things; it must include in itself two elements. The one of these elements is mental discipline; the other is knowledge. The mind is to be disciplined and developed in its own working powers, or the result which is desired cannot be reached. That result is created mind-power. The mind is also to be furnished with knowledge, for knowledge is to be, and must be, the quickening and inspiring force for the constant movement of thought, and the thinking mind is the thing to be secured and realized.”

This is the work of the college in spite of the cry to the contrary on the part of many in this utilitarian age. And this is the highest, noblest aim that it can set before itself.

Having then defined its sphere let us examine the modern college curriculum and see whether it serves its purpose.

The Standard Dictionary says: “The regular course of the typical college consists of the English, Latin and Greek languages, mathematics, the mental and moral sciences, physics and other departments of natural science, and in recent years French, German, or both.” Turning to the catalogues of any of the better class colleges of the state and the requirements in these branches are about as follows: Latin and Greek at least through Sophomore year, English through the greater part of the course, mathematics to include elementary analytical geometry and calculus; about two years each in mental and moral science, physics, chemistry, and other natural sciences more or less of German and French, all preceded by the preparatory or high school course. Do these studies meet the requirements?

I believe no well informed man will say that they have not served the purpose for which they have been used. No well informed man will gainsay the assertion that these branches have developed broad minded men. Statistics prove the assertion most emphatically. While only about one out of sixteen hundred of our population is a college graduate, yet from forty to seventy-five per cent. of those who occupy the most prominent positions in the field of

business, manufacture, statesmanship, etc., are college-bred men—a record of which no system of education need be ashamed. If this system of education is so antiquated why such great results in this practical century of the world's history? If there is any far-reaching reason for this storm of criticism, it is certainly passing strange that this college man has been thus able to push to the front and fill the important positions. It is granted that times and conditions have changed and have had an influence on courses of study. The modern college course has been decidedly reconstructed to fit these conditions. There has been a decrease in the requirements in Latin and Greek. Room has been made for science especially and for other branches which were looked upon as important. As for myself, I believe the change has been a good one. I believe it has had a tendency to broaden the course of study and therefore to broaden education. But when the demand is now made to cast aside all that is traditional, when it is said, "We want no Latin, no Greek, no French, no German," in a course of liberal arts, I have just enough confidence in the old to say that I am far from ready to take the step. I rejoice to say too that I have most excellent company, and plenty of it.

The culture value of the classics is generally conceded even by their opponents. One of the most radical among their number concedes that a course in Latin and Greek is "unrivalled as a method of understanding the nature of Grammar and the analysis of language." But the claim is made that the study of science and laboratory work will furnish equally good mental drill. If this is all the claim wants to say, we might be willing in a way to concede it. It does furnish mental drill and should have its place, but it should not displace the training which a study of language affords for it cannot take its place.

Perhaps by means of concrete examples the relative value of these studies can be made clear. With equal opportunities results will surely tell the tale. In the so-called *realschulen* and *gymnasias* of Germany we have the two schools represented. In the *realschule* we have the school of science, in the *gymnasium* we have the school of the classics. It has been the object of the promoters of each to make them of equal grade. Both have a course of six years. Both cover the same field in part, but divide on the subject of the classics. The one devotes fully half the time to the study of the dead languages, while the other substitutes some French or English and considerable science for these. In considering resultant products we find that

almost universally is the graduate of the gymnasium a man of broader scholarship and greater power than the graduate of the school of science. With this fact staring us in the face, we certainly ought to be very slow in discarding our present college curriculum. I have no hesitancy in saying that one of the most valuable kinds of training which the college can give is the linguistic. "If to think is important, linguistic training is important; for we think in words. * * *. To be able to think in, or adequately use, the English or any other language, one should know the language. He can only know this language as he knows those languages which have made the richest contributions to its structure. Every new science, and every new application of an old science, goes to the Greek for its very name. Hence a training in Latin and Greek is of the greatest worth."

I believe therefore that the general trend of the course of the American college is the right one that classical requirements be insisted on through the Sophomore year. The first two years of the college course at least should be regarded as belonging distinctly to the disciplinary stage, in which the subjects of study should be prescribed by teachers to pupils; in which lessons should be regularly assigned and recitations punctiliously exacted, the idea of mental exercise and training forming the predominant motive on the part of the instructor.

In the Junior and Senior years greater liberty can perhaps be allowed and is granted by our colleges by offering several parallel elective courses by the side of the required work. If the young man desires to study law he can lay a broad foundation by selecting the field of ethics, logic, philosophy and economics. If he is looking towards the medical profession, he can advantageously devote a part of these years to biology, physiology and chemistry. If he has in view engineering, special attention to higher mathematics and physics will serve him well. In this way the transition from the one to the other can be and will be less abrupt, and the pupil will be better prepared for his work.

I have touched upon a few of the reasons for refusing to give any consent to the radical changes which some modern reformers are urging so strongly. I would warn against the utilitarian spirit in whatever form it may try to crowd itself upon us in our educational work. It is a spirit of narrowness and not of broad culture. The most advanced men in the field of the professional and technical schools are advocating such a reconstruction of their courses as will make them of an educational character, expanding

and enlarging the mind, disciplining the powers, and fitting its subject for better manhood and better citizenship. Should we who are engaged per se in the work of liberal education take a backward step?

I cannot close any better than with the following forcible words of ex-President Dwight, of Yale: "It cannot be questioned that the main object of college education, according to the thought which has come down to us from the past, is a general preparation for educated life—and this is the true idea. It should not be set aside or abandoned. The need of our country in the coming age is, as it has been in the past age—and if possible, even more than it has ever been before—the need of broadly educated men and men of largely developed thought-power; men who are not mere lawyers, or physicians, or able in business, or skilled in science, but men who, by reason of the studies of their earlier years and the opening of their minds widely in those years, have entered into, and are ever entering into, spheres of thought which are larger than those in which their own professional work has its daily movements. To supply this need and prepare such men for the best and widest intellectual life by the mind-building of the years when youth turns toward manhood is the ideal office and the grandest office of the college as an institution of learning and education. * * * Our modern college education will prove itself to the thought of every intelligent person to be, in the individual experience of those to whom it is given, what it is according to the provisions of the system, an education in the broadest and most liberal meaning of the word."

THE HISTORICAL DEVELOPMENT OF LUTHER'S THEOLOGY WITH RESPECT TO THE DOCTRINE OF PREDESTINATION.

BY REV. P. A. PETER, VERONA, OHIO.

II. *Further Doctrinal Developments.*

It is a significant fact, that in writing or speaking of the doctrine of predestination, as well as of every scriptural doctrine, Martin Luther was always very practical and conservative. It was his concern to teach men what God had done to redeem them, and to make them eternally blessed.

This fact appears already in his earliest writings, as for instance in his Annotations upon the Psalter, which were published in 1513 and 1514.

Dr. Köstlin says: "It will be in harmony with Luther's own doctrinal method if we from this point of view regard the conception which he entertained of God's own character and being and his objective counsel and activity. It is plainly evident throughout the entire course of his explanations that, in view of his own religious need, and the general religious need which he presupposes in his readers, he is primarily concerned to present, not opinions or theses upon God Himself, but our own relation, particularly the relation of our moral life, to God and God's doing for us, to us, and in us. It is very characteristic of these initial lectures, that he never allows himself to attempt an express development of these topics. We are reminded, as we read his lectures, at every point of his designation of the tropological sense as the most important, and his constant reference to the teaching of 'what is useful.' In the development of his views in the writings now under observation there may always be traced this same underlying purpose, as afterward also, for example, in Melancthon's first draft of his *Loci*. The conception of God Himself, however, which his writings reveal took shape in his mind in entire accordance with the testimony which he found in the Gospel as to the doings of God, and with the life and experience of believers themselves. Accordingly grace and mercy are the traits which are everywhere prominent in Luther's conception of God." (Köstlin's *Theology of Luther*, p. 102.) But whilst grace and mercy are traits always prominent in the great Reformer's conception of God, he never loses sight of His holy judgment upon sin. But even the wrath of God "is never altogether without goodness."

In treating of any doctrine whatever, Luther always first considered its relation to Christ and His work. This was especially the case with the doctrine of predestination. "It is remarkable how seldom Luther speaks of the eternal decree. The eye of his faith is, upon the contrary, always directed upon the incarnate Christ. To Him he constantly points his hearers. In the effort to become a partaker of salvation, and to be sure of his part in it, he holds simply to Him in whom he finds the Holy Scriptures testifying that Eternal Mercy offers itself to men, and in whose person, life and death he sees the revelation of that mercy. The conception of Christ's nature and work stands again in close

relation to Luther's fundamental idea of the 'righteousness of God.' " (Köstlin's *Theology of Luther*, p. 104).

In matters that pertained merely to the divine nature in itself, Luther did not indulge in barren abstractions, without any reference to the doctrine of salvation through Christ. "If, indeed, we but seldom meet with abstract speculations in regard to the divine nature in itself considered, we have on the other hand, abundant references to it as the definite object of faith. After this he strives, into this he penetrates, in this he moves, just as does that saving faith itself which unites the subject with his God. *Christ* is the essentially righteous One; from His essential righteousness flow all His works." (Köstlin's *Theology of Luther*, pp. 104, 105).

At the beginning of the Reformation nearly all the defenders of the evangelical faith advocated a dogmatical determination with respect to the doctrine of predestination. But this determinism was not the central point in Luther's theology. First of all and above all, Luther was concerned about the doctrine of salvation through Christ announced in the Gospel. This shows his eminent practical tendency. He was chiefly concerned about "what is useful" to the lost and ruined sinner. He sought first of all, to show believers that through patience and comfort of the Scriptures they might have hope. Rom. 15, 4. Dr. Köstlin says: "Yet however positively Luther now and in later years speaks of the divine working as the only factor in the origination of our faith, without even designating as an affair of the human subject the acceptance of that which God does; and however decidedly the doctrine of unconditioned election is for him combined with this conception, and even openly professed,—it is nevertheless already evident that the chief stress in the elaboration of his views is not laid upon this point. He appears, upon the contrary, to have purposely refrained from entering any further upon the discussion of predestinarian conclusions or premises. This brings to view again the practical religious tendency of his teaching. He is concerned, first of all and above all, to know and testify the truth which man must accept in order to become righteous and be saved; and this is for him, not the doctrine of the objective eternal decree itself, not the doctrine of the divine act which works faith in the subject, but it is Christ held up to our view and the message of His work of salvation announced to us. Because he looks upon Christ and lays hold upon the message announced, he is well content to be an object of the gracious divine decree. It is his

effort, by simply pointing his hearers in this direction, to promote the divine working upon their souls. He knows that God Himself, in carrying on His work of grace, asks of us no further service than simple testimony to the truth. He quietly lays aside the difficult theoretical problems which arise in connection with the positions indicated. Even self-glorying he rebukes, not so much by presenting the unconditioned character of the divine working in itself, as by holding before his hearers, upon the contrary, on the one hand, man's own sin and guilt, and on the other, unmerited grace as revealed in Christ—in a word, by simply preaching faith as capable of bearing to grace only a relation of pure receptivity. In this, again, we note clearly the great difference between Luther and his teacher, Augustine. We are reminded, on the other hand, of the counsel received from Staupitz at the time of his early spiritual troubles about predestination." (Köstlin's *Theology of Luther*, pp. 108, 109).

It is true that in his first great work, the Exposition of the Psalms, Luther refrained from discussing predestinarian premises and that he left many problems unsolved. He was too much engaged in teaching the plain and simple doctrines of salvation through Christ to the common people, to find time to indulge in abstract speculations. It is also noteworthy, that although at this time he held the theory of "unconditioned election," he did not base his doctrine of salvation through Christ upon this abstract theory. Whilst discussing the salvation of man by grace, through the merits of Christ's righteousness, by faith, he purposely refrained from discussing the theoretical problems of the Augustinian theory of predestination, and constantly points us to Christ and to the Gospel of salvation. At a later time he entered into more minute and elaborate discussions concerning these matters, but his latter expressions were generally in keeping with the positions he had assumed in his Annotations on the Psalms.

The cross of Christ, i. e., the crucified Christ, was all in all to Luther, even when he loyally supported the Pope, whom, however, he never referred to as the head of the Church on earth. He would often say to the priests: "Preach one thing, the wisdom of the cross." He taught man "to distrust himself and to hope in Christ."

Concerning the divine agency in connection with the means of grace and the doctrine of the eternal decree, as held by Luther in the year 1517, Dr. Köstlin says: "More-

over, the point of view from which he, at least in his practical expositions of saving truth, regarded the doctrine of fore-ordination, is revealed to us through the report of a sermon preached at Dresden on St. James' Day (July 25th), 1517, but unfortunately not preserved. Its argument is summarized as follows: No man dare cast away his assurance of salvation; for those who attentively hear the Word of God are true pupils of Christ, elected and predestinated to eternal life. The entire doctrine of predestination has, when viewed in the light of our knowledge of Christ, a peculiar power to deliver us from such anxiety on account of our unworthiness as would drive us away from God, when we need above all else to draw near to Him. It is evident that he (Luther) must in this case have preached predestination as Staupitz had taught him to regard it, and as he himself afterward in many instances explained it to persons in spiritual distress. Instead of encouraging speculations upon the questions, whether God's gracious decree may not have left out many persons; whether in consequence of this, it is not impossible that Christ should be an actual Savior for all men; and whether the proper hearing of the message of grace is possible to all—he simply exhorts all to such a hearing and to the contemplation of Christ as the central object in all divine revelation. But the Expositions of the Lord's Prayer appear to lead us farther than this. To the closing declaration in the passage last cited from that work Luther adds: "But if the outward teaching be rightly conducted, the inward will not be lacking; for God never suffers His Word to go forth upon a fruitless errand; He accompanies it and Himself teaches inwardly, as He declares in Isa. 55, 10, 11." According to this, it would appear that when the Word outwardly preached remains without results, we are nevertheless to think of God as doing His part, and to find the cause of the failure entirely upon the side of man—that, accordingly, the inward rejection or acceptance of the message of grace is, in the last analysis, a matter of man's determination, inasmuch as he may either repulse or welcome the God who is ready to exert, or already actually exerting His energy. We must bear in mind, however, that Luther himself does not carry out the discussion to this conclusion. He does not, in the passage before us, enter at all upon the question, how it is possible for the Word ever to remain without results." (Köstlin's *Theology of Luther*, pp. 197, 198). Long afterwards when speaking of the effect of the Word on different classes

of hearers, Luther says: "Yet the Word will always bring forth fruit in the lives of at least some of those who hear it, according to Isa 55, 11. It produces results, even in the case of those who refuse to receive it: they are hardened by it, just as by the rays of the one sun good things are softened, but evil things, like dung, are made hard. For the ungodly, the Word is a stone of stumbling, a hailstorm, a Word of perdition." (Köestlin, Vol. II, p. 491). To unbelievers the chief cornerstone, elect, precious, is a stone of stumbling and a rock of offense, even to them which stumble at the Word, being disobedient; whereunto they were appointed (1 Peter, 2, 8, Comp. Jude, v. 4. See also 2 Cor. 4, 3, 4).

In this period of Luther's life (1513-1517), we see how he treated the doctrine of predestination in a practical, edifying, consoling manner, to the glory of God and the comfort of poor distressed sinners. He was chiefly concerned about those doctrines that taught salvation through Christ in the plainest and simplest manner. God's boundless mercy, revealed in Christ, to a lost and ruined world, was at all times the fundamental principle of his theology, and the dogmatical determinism of the age in which he lived and labored did not turn him away from defending that eternal truth against every assault of Rome and of fanatics and sectarians of every kind.

THE TEMPTATION OF CHRIST.

AN EXEGETICO-DOGMATICO AND PRACTICAL EXPOSITION BY DR.
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I.

No passage of the Holy Scripture has been quite so hard a rock of offence to the children of unbelief and skepticism as the account of our Lord's temptation, in which Satan appears in such a massive personality that only the most contracted or frivolous expositor can seriously entertain the fancy of being able to cast him out through the charm of learned accommodation or theoretical imagery. Nevertheless, attempts have not been wanting if not to banish him entirely from this passage, at least to reduce the massiveness of his appearance; but all the attempts which

unbelief and skepticism have made in this direction have been so many instances of exegetical violence. We would not think of making particular mention of these various efforts, were it not for the interest of seeing what a waxen nose exegesis becomes and must become when it despises the Word. There are three general standpoints from which unbelief and skepticism have waged war against the reality of the biblical account of the temptation, the mythical, the rationalistic and the spiritualistic.

According to the mythical view the whole narrative is a more or less conscious delineation of the religious consciousness of the congregation, the only marvel being that the short-sighted people in the corner of Palestine should have produced such a world of thoughts and compressed them into so multiform a miniature of the most perfect symmetry. The rationalistic view, looking neither to the right hand nor to the left, and in apparent simplicity holding fast the ever welcome *ἐν τῷ πνεύματι*, sees in the narrative a mere soul-experience (*Seelenvorgang*) which, in case the exegetical conscience is not naïve enough to be satisfied by such vagaries, is said to be a parable which the Lord spoke and dished up to the dull disciples as an actual occurrence. The spiritualistic view either interprets the account dynamically, reference being had only to an onslaught of the power, not to a personal appearance of Satan, or if, in view of the massive character of the biblical account, this seems too thin, it regards the narrative as the work of an excited imagination, the most sensuous of all the mental faculties giving form and coloring to the fancied supersensuous subject, or finally, in case such license of the imagination seems questionable in Him who is Himself the truth, it declares the account to be a purely intellectual apprehension of a really present, purely intellectual object. The mythical and rationalistic views, resting upon the philosophic prejudice that denies the very existence of Satan, belong in the main to the more or less impertinent school of unbelief which tramples under foot the clear Word of God, while the spiritualistic view which takes umbrage only at the massiveness of Satan's appearance is peculiar to the skepticism that cannot persuade itself to bring into subjection to the Word all the fancies and foibles of its circumscribed and depraved reason.

It would, of course, please the arch liar who already in Eden presumed to impugn the veracity of the Word of God, if he were able to shake our confidence in the entire

truthfulness of the evangelical account which tells about his disgraceful departure after his impertinent attack. But the temptation to waver in our faith with reference to the account of our Lord's temptation we will overcome with the same weapons with which the Lord Himself according to the evangelical narrative met Satan, namely, with the Word. We will meet his crafty assaults with nothing more nor less than an "It is written," and if, assuming a show of sanctity, he tries to prove from the Bible that the account of the temptation is unworthy of God and of Jesus Christ, we will offer an "Again it is written," and if finally he should seek to make capital of our reputation and insinuate, "You will surely not be so stupid, and What will the enlightened age say?" we will oppose another "It is written."

After this unequivocal declaration as to how we expect to treat the account of the temptation it seems hardly necessary to define our standpoint more particularly. We are not ashamed, however, to call it the verbal (*wörtlichen*), for the words of the Lord are spirit and life, but not the literal (*buchstäblichen*), for the letter killeth, while the Spirit, who has His abode in the Word as the soul in the body, giveth life. Woe to him who inflicts injury upon the body, he will also grieve the soul and, if he goes too far, will drive it out; then he has the parts in his hand, and there is only lacking the mystical bond of union — *encheiresin naturæ* it is called in chemistry — it seems a mockery to itself and knows not how. Moreover we are of the opinion that a sound exegesis is tested by the result. If at the end all the parts are joined together like members of a body, loving penetration into the Word has apprehended the Spirit in the Word and presented Him in living form; if, on the other hand, the parts fall asunder like a skeleton, violent assault upon the Word has driven the Spirit out of the Word and quenched Him, and the exegete, because he despised the royal, quickening Word, has become a servant of the tyrannical letter that killeth.

PRELIMINARY REMARKS WITH REFERENCE TO THE RELATION OF THE THREE NARRATORS TO EACH OTHER.

Mark, who gives only a hurried account of the incidents preceding, does not tarry long even at the history of the temptation, the transition from the preliminary events to our Lord's entrance upon His prophetic office. He gives

us only a summary account, presenting to us, as it were, only the persons engaged in that mysterious transaction in the wilderness: The Holy Spirit who drives the Lord, Satan who tempts Him, the wild beasts with which He dwells, the angels who finally minister unto Him. The beloved Son of God, as the chief personage, occupies the center of the group; on the one hand is the Holy Spirit with the angels of heaven, on the other Satan with the beasts of the desert.

Matthew and Luke, on the other hand, give us a more or less complete account of the temptation. They agree substantially, except that Luke mentions the temptation on the mountain as second, whilst in Matthew it occurs last. The question is, therefore, which of them gives the exact chronological order. Evidently Matthew, for the departure of Satan follows most naturally upon the final word of Christ, "Get thee hence, Satan," and the approach of angels is out of place on the pinnacle of the temple at Jerusalem, where food might be had without the ministry of angels. It seems, moreover, that it is not the intention of Luke at all to dispute the order of Matthew. He does not omit the closing injunction of Jesus from the account of the temptation on the mountain which he puts in the middle, but he would certainly have connected it with the temptation on the pinnacle of the temple which he mentions last, if he had wished to correct the order given by Matthew, unless he had failed to notice his own inconsistency. This assumption, however, is untenable for the reason that Luke does not, like Matthew, connect the departure of Satan directly, by the use of an adverb of time *τότε*, with the last mentioned temptation, but fully aware of his deviation from the exact chronological order, merely states in a general way that Satan, when he had completed every temptation, departed. With this agrees also Luke's method of joining together the different temptations by means of the simple connective particle *καί*, which does not imply any exact chronological order, whereas their close connection in Matthew through the temporal particle *τότε* is entirely in place.

But what may have induced Luke, contrary to the chronological order, to put the temptation on the mountain in the middle instead of at the end? The answer is simple enough: he mentions in order the two temptations that occurred outside of the holy city in the wilderness and concludes with the temptation on the pinnacle of the temple. Matthew gives the chronological order, whilst Luke follows the order of place.

REALITY AND IMPORT OF THE TEMPTATION.

It has often been asserted that it was no great feat for Christ, since He was the Logos, to resist the temptations of Satan, and this would be true, if He had been nothing more than the Logos; for an infinite will is of course perfectly secure against every temptation to evil which can inhere only in the finite. But Christ was at once true God and true man, and if also true man, the finite will of the human nature, which cannot be conceived without a will of its own, was united together with the infinite will of the Logos in one and the same divine-human person. Herein lay the possibility of a real, not merely an apparent temptation; for now it was required of the finite will of the human nature that it ever remain subordinated to the infinite will of the Logos. (Compare Luke 22, 42: "Not my will; but Thine, be done.") Moreover, there was manifold provocation for the disruption of the human from the divine will of the Logos, not indeed in reality, for then the human nature would have harbored germs of sin, but in possibility, otherwise the human nature would have been mere illusion. The human nature of Christ, namely, shared the physical and psychical infirmities of human nature in general. The body craved food, drink and sleep, as in the case of other men, and the denial of these necessities was accompanied by disagreeable, the granting of them, on the contrary, by agreeable sensations. The soul, too, was in like manner subject to change of feeling; all degrees of pleasure and displeasure found room therein; His soul was sorrowful unto death, quaked and was incensed, but without sin. Accordingly, if we regard only the Logos in Him, we can say of Christ: *non potuit peccare* (He could not sin); but in so far as the human *πνεῦμα* could suffer itself to be tempted or not by the infirmities of the *σῶμα* and the *ψυχὴ* to lapse from harmony with the Logos, we can say: *potuit peccare* and *potuit non peccare*; just exactly what is true in regard to the original fall of man; for Adam after the fall, just like ourselves in our depraved, natural estate without divine grace, *non potuit non peccare*.

If the temptation of Christ had not been real and actual it would have no significance, but forasmuch as it was not a semblance or illusion it must also have an import and purpose. And we can distinguish a particular and a general import, the former in so far as the temptation is considered

in itself, the latter in so far as it is regarded only as a part of a larger whole.

As regards the particular import and purpose, Christ was at once to *approve* Himself as the beloved Son of God, after the voice from heaven had at the Jordan *declared* Him to be such, in accordance with God's will indeed, but not for God's sake (as Bruno Bauer would like to interpret it), who as the searcher of hearts of course knew what was in His heart, but rather in the first instance for Christ's own sake, in order that by preliminary exercise he might be strengthened for the coming conflict with the prince of this world, might through this His first victory be confirmed by experience also in the assurance of His Sonship with God, and thus might enter the lists with the feeling of a victor, even as later, mindful of His first victory, He said: "The prince of this world cometh and hath nothing in me." But Satan, too, should learn at the outset that he had nothing in the second Adam, as he had had in the first, and should recognize in Him the promised seed of the woman who would bruise his head, destroy his works in the children of unbelief, keep his domain within bounds and at last destroy it altogether. The holy angels, finally, who at the Savior's birth had sung and announced that He would regain for men the divine good will, were to see Him showing Himself in every deed to be the one who was Himself in possession of the divine good pleasure and were to behold in Him their future King whom "all the angels of God worship." (Heb. 1, 6). In short, the temptation of Christ in the wilderness is a perfect prelude to that glorious conflict which He fought triumphantly with the prince of this world from the entrance upon His office until He cried, "It is finished;" for in the wilderness already He did before the eyes of the angels who desired to look into these things (1 Pet. 1, 12), what He afterwards did before the eyes of the world, when, "having spoiled principalities and powers, He made a show of them openly, triumphing over them in it," (Col. 2, 15), and thus showed himself to be the One who is set far above all principality and power and might and dominion and every name that is named not only in this world, but also in that which is to come." (Eph. 1, 21). For this reason also, as soon as Satan vanishes at His command, angels of God appear and minister unto Him.

A few words yet in regard to the general import of the temptation. Heb. 2, 10, we read: "It became Him, for whom are all things, and by whom are all things, in bringing

many sons unto glory, *to make the Captain of their salvation perfect through sufferings.*" Of this suffering the temptation in the wilderness forms a part, it is in a measure a short season of suffering, as the actual suffering is a long temptation. Compare Heb. 2, 18: ἐν ᾧ γὰρ πέπονθεν αὐτός· πειρασθεῖς (For in that He Himself hath suffered being tempted). He who is tempted suffers; he who suffers is tempted. Accordingly this single temptation (and the suffering involved), like the entire suffering (and the temptation implied), has for its first purpose the Savior's own perfection; but the ultimate purpose of this is our perfection, seeing that without the former no availing sacrifice upon the cross and no effectual imparting of His merit from the throne of His glory was possible. Compare the passage cited above, Heb. 2, 10. In this sense we can just as truly say, "He was tempted for our sakes" as, "He suffered for our sakes." When, however, the author of the epistle to the Hebrews indicates the purpose of the Lord's suffering and consequently also of His temptation in such words as these: "Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted." "Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need;" he refers here only to a subjective secondary purpose, which however by no means contradicts that objective main purpose, but rather goes hand in hand with it. For as, on the one hand, through His suffering and temptation, He has purchased for Himself the δόξα and for us the σωτηρία, so, on the other hand, He Himself has gained a merciful heart to bestow upon us salvation, and we have a joyful heart to accept and apprehend it.

CONNECTION BETWEEN THE TEMPTATION AND THE BAPTISM.

That there is some intimate relation between our Lord's temptation and His baptism may be inferred already from the circumstance that Matthew, Mark and Luke with one accord narrate the two events in immediate succession. Luke, who throws the genealogy of the Lord in between, with the words Ἰησοῦς δὲ πνεύματος ἁγίου πλήρης ("and Jesus being full of the Holy Ghost") evidently recalls the κατεβῆναι τὸ πνεῦμα τὸ ἅγιον ("the Holy Ghost descended") at the baptism (ch. 3, 22); Matthew connects the verses

directly with the baptism by means of the adverb of time τότε ("then"), and Mark through his εὐθύς ("immediately") entirely removes any interval of time which the τότε might still seem to allow. But if there is such a close connection between the two events, it must at once seem probable that their inner relation is no less intimate. To show wherein this relation consists it is not sufficient to say that the Lord's baptism was the consecration and His temptation the preparation for His messianic office, for then the question would still remain as to whether the preparation might not have preceded the consecration. We must seek a deeper relation, one that with a degree of necessity connects the two events in just this chronological order. To this end it will be necessary to make somewhat of an excursus; and, since the Holy Ghost, who at the baptism descends upon Christ and at the temptation drives Him into the wilderness and out again, seems to perform an important part in the transaction, we must first of all examine more closely into the relation between the divine-human person of our Redeemer and the Holy Spirit.

At first view it seems strange, indeed, that the Holy Spirit thus comes from without to Him "in whom dwelleth all the fulness of the Godhead bodily" (Col. 2, 9), whereas it does not astonish us in the least when the Holy Spirit comes upon the prophets, since in them, in whose case divine immanence cannot be predicated, there is room for His transcendent operations. The explanation seems to us to be along the line which we will briefly point out.

Our exposition is based upon Luke 1, 35. Here the exegetical question at once arises, whether the two members of the sentence πνεῦμα ἅγιον ἐπιλεύσεται ἐπὶ σέ ("the Holy Ghost shall come upon thee") and δύναμις ὑψίστου ἐπισκιάσει σοι ("the power of the Highest shall overshadow thee") are to be regarded as rhetorical tautology or not. The assumption of tautology, which in itself already easily subjects the exegete to the suspicion of narrow insipidity, must here be the more decidedly rejected for the reason that, in the following clause, διὸ καὶ τὸ γεννώμενον ἐκ σοῦ ἅγιον κληθήσεται υἱὸς θεοῦ ("therefore also that holy thing which shall be born of thee shall be called the Son of God"), the words τὸ γεννώμενον ἐκ σοῦ ἅγιον plainly enough point back to πνεῦμα ἅγιον, and the words κληθήσεται υἱὸς θεοῦ evidently to δύναμις ὑψίστου. Unquestionably the fructification of the woman's seed is here, as also in the Apostles' Creed, ascribed to the Holy Ghost, the mediator and dispenser of all life, otherwise with

what intent would that which was to be born of Mary have received the qualification ἅγιον (holy)? Then the question arises, what is ascribed to the δύναμις ὑψίστου ("the power of the Highest")? Evidently not the fructification of the woman's seed, since the two clauses, as we have seen, do not contain a rhetorical tautology. The words κληθήσεται υἱὸς θεοῦ give us a plain hint; they seem to refer to the union of the Logos with the human nature, by virtue of which that holy thing born of Mary first became in truth the Son of God. But can δύναμις ὑψίστου really designate the Logos, and the words ἐπισκιάσαι σοι signify the union of the Logos with the human nature in the womb of Mary? We believe that the first question may be answered without hesitation in the affirmative, for that the word δύναμις may be used hypostatically is shown by Luke himself when, Acts 8, 10, he says of Simon that he was called by the people ἡ δύναμις τοῦ θεοῦ ἡ μεγάλη ("the great power of God"); but that the term applies well to the Logos may be inferred from Heb. 1, 3, where it is said of Christ that He upholds all things τῷ ῥήματι τῆς δυνάμεως αὐτοῦ ("by the word of His power"), and in 1 Cor. 1, 24, Christ is expressly called θεοῦ δύναμις ("the power of God"). And with equal confidence may the second question be answered in the affirmative. The ἐπισκιάξειν points most naturally back to Ex. 40, 35, where we read: "And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon (ὅτι ἐπεσκίαξεν ἐπ' αὐτὴν ἡ νεφέλη), and the glory of the Lord filled the tabernacle." The application seems to be as follows: As the glory of the Lord, covered by the overshadowing cloud, filled the tent of the congregation, so will the Logos, who is the brightness of the glory of God and the express image of His person (Heb. 1, 3), veiled by the human nature assumed from thee as by an overshadowing cloud, fill thy womb as a holy temple.

Accordingly the fulness of the Godhead dwelt in the man Jesus from the beginning, but this indwelling did not yet render superfluous the operation of the Holy Spirit in the human nature, for the Holy Spirit who brings about all communion between God and men had to arrange and prepare the human nature to be a suitable abode for the indwelling Logos. The operation of the Holy Spirit in this regard was accordingly twofold, negative and positive; for, on the one hand, whatever might hinder or obstruct

the personal union of the Logos with the human nature must be removed, and, on the other, whatever might be lacking therein in order to become a suitable organ of the Logos had to be supplied. In a similar manner Chemnitz says of the gifts of grace bestowed upon the human nature: "Through these the human nature of Christ itself is so fashioned and prepared that it may be a fit organ, suitable and sufficiently equipped, through which and with whose fellowship and co-operation the divine power of the Logos may be able to exercise and accomplish the operations of His divine majesty."

The first act, the purging of sinful human nature, took place at the conception which occurred without admixture of paternal or maternal selfish passion (τὸ γεννώμενον ἐκ σοῦ ἁγίου), after which the Logos was able to enter the sanctified human nature and receive it into the unity of His person. The second, the complete anointing of the still limited human nature with the gifts of the Holy Spirit, took place at the baptism of Christ, when the Holy Ghost descended upon Him and abode upon Him (Heb. 1, 9; ἔχρισέ σε ὁ θεός — "God hath anointed Thee" — and John 3, 34: οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ θεὸς τὸ πνεῦμα — "for God giveth not the Spirit by measure"), after which the Logos was able to use it as a suitable organ for His operations.

The innermost relation between the baptism and temptation would accordingly be as follows: The Holy Ghost bestowed upon Christ according to His human nature at His baptism the anointing which was needful for the performance of His messianic office, for that the baptism was an empty ceremony, in which nothing was either given or received, will be maintained by no one, even if Luke had not precluded all doubt by the words πλήρης δὲ πνεύματος ἁγίου which point back to the baptism. And the same Spirit who has rendered Him capable for the performance of His messianic office immediately thereupon drives Him into the wilderness to prepare for this His office, and that with inner compulsion. The compulsion itself appears from the expression of Mark ἐκβάλλει, and Luke, it seems, through his ἐν τῷ πνεύματι wishes to indicate that Christ as the compelled stood in an inner relation to the Holy Spirit as the compeller, whilst Matthew, in the words ὁπὸ τοῦ πνεύματος, expressly designates the holy Spirit as the compelling cause.

PLACE AND TIME OF THE TEMPTATION.

The three evangelists agree in declaring that the temptation occurred in the wilderness. But the question arises, Which wilderness? Deut. 8, 2. 3 we read concerning the people Israel: "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee and to prove thee, to know what was in thine heart, whether thou wouldst keep His commandments, or no. And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." And verse 5: "Thou shalt also consider in thine heart that, as a man chasteneth his son, so the Lord thy God chasteneth thee." Now since, according to this passage, Israel, in a measure the foster-son of God ("as a man chasteneth his son"), was humbled, tempted and preserved by God's almighty creative word in the wilderness for forty years, and Christ, the personal focus of Israel according to human nature, and the essential Son of God according to His divine nature, was likewise humiliated, tempted and preserved by God's almighty creative word in the wilderness not indeed for forty years, but yet, in accordance with the relation existing between the life of a nation and that of an individual, for forty days; some, led by this interesting parallel, have concluded that the temptation of Christ occurred in the same Arabian desert in which the children of Israel wandered about for forty years, especially since Christ, in the words, "Man shall not live by bread alone," etc., evidently points back to that occurrence. This explanation a certain arch-enemy of the Gospels, who delights in smiting the evangelists by the help of their expositors, has seized with eagerness as the only correct one, in order that afterwards he might regale himself with the long journey of Christ from the Arabian desert to the pinnacle of the temple in the company of Satan.

But profoundly as we are convinced that this parallel between the people of Israel and Christ is not accidental, but intentioned by the Holy Spirit, in which we are to behold the intimate relation between the history of the Old and of the New Testaments, and again to recognize in this the divine hand that orders and directs all, we are far from concluding on this account that both events occurred in the same place. There can certainly be no doubt about it

that Matthew in ch. 4, 1, speaks of the same wilderness as he does in chapter 3, 1, namely of Judea, in which also John the Baptist abode, otherwise he would doubtless have made a distinction between them, as without this the reader would think of no other wilderness than the one before mentioned. The course of events, namely, is as follows. As we see from Luke 3, 2. 3, John left the interior of the wilderness upon the command of God and came into the country about Jordan, more specifically, as we learn from John 1, 28, to Bethabara, in order to baptize. (Compare Luke 1, 80, where it is said that he was "in the deserts till the day of his showing unto Israel.") Now Christ, after He had been baptized by John, was *led up* (*ἀνῆγετο*, as Matthew says, more exactly than Luke who uses merely *ἤγετο*), from the lower country of the Jordan into the same wilderness from which the Spirit had driven John down to the Jordan, until He too should stand and minister before Israel. The opened heavens have closed again, the voice of the Father has ceased, and the Holy Ghost who had just descended upon Him in visible form drives the Son of God into the wilderness to the beasts, in order that He might be tempted of the devil. Thus in the life of believers, too, the most blessed revelations and the most hideous temptations lie close beside each other, for Satan well understands the art of choosing his time.

The three evangelists agree also in stating that Christ spent forty days in the wilderness. Matthew mentions in addition the forty nights included and thus even more expressly follows the two Old Testament parallels of Moses and Elijah. Of Moses, namely, it is said, Ex. 34, 28: "And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments." And 1 Kings, 19, 8, we read concerning Elijah: "And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb, the mount of God." Now it is certainly not without intent that Christ, "the end of the law," is here placed in juxtaposition with Moses, the lawgiver, and Elijah, the prophet who was "very jealous" for the law (1 Kings, 19, 10), the two leaders of the old covenant. These were the two who appeared to Him also as the representatives of the law and the prophets before the completion of His work on the amount of transfiguration and

talked with Him, as Luke says, of His decease which He should accomplish at Jerusalem, just as though *His* work were *their* work, so that we might by no means think that He had come to destroy the law or the prophets, but rather to fulfill them. (Matt. 5, 17). And behold, a voice out of the cloud said, as at His baptism, "This is my beloved Son, in whom I am well pleased." And as they came down from the mountain Jesus charged them to tell the vision to no man until the Son of man had risen again from the dead; for only then was His decease accomplished at Jerusalem, and thereby the law together with the prophets fulfilled, and the old dispensation completed in the new.

This very thing shows the sublimity of the Word of God, that the hidden finger of divine providence shines through even the smallest circumstance as through a thin veil; for by this allusion to those two Old Testament parallels the Holy Spirit would again incite us to meditate upon the intimate connection between the Old and New Testaments as one and the same divine revelation. But rapid unbelief that looks only on the surface sees in this wonderful connection, in this divine sign-language, intentional fabrication, in which there is just as much sense as though one were to claim that, since the number seven is found in the distances of the planets, the seven days of the week had been arbitrarily invented, and since the same number occurs in the colors of the rainbow, the seven tones of the staff had been invented according to this analogy. And yet the wonders and laws for which David desires an open eye excel the marvels of nature even as the spirit surpasses matter.

Moreover, the forty days of our Lord's stay in the wilderness with the beasts before His public appearance correspond to the forty days of His sojourn on earth with sinners after His resurrection. There, preparation for His office before revealing Himself in the form of a servant to the people Israel; here, after the completion of His work, the final preparation of His disciples for their office before He should appear in regal glory to the hosts of angels. (1 Tim. 3, 16; *ὡφθῆ ἀγγέλους*, and Heb. 1, 6.)

There remains yet the question, whether the duration of the temptation is of equal length with the sojourn in the wilderness or not. So much is clear at the outset that the three-fold temptation mentioned by Matthew and Luke occurred at the end of the forty days, for then it was that hunger set in, as Matthew ("when He had fasted forty days and forty nights, He was *afterward* an hungered")

and Luke ("and when they were ended") expressly assure us, and this hunger furnished the tempter the occasion for his first assault. This temptation occurring at the end of the forty days, which we may regard, so to speak, as the final, decisive battle, in no wise excludes preliminary skirmishing during the forty days; on the contrary, it would be a matter of surprise if the tempter had assailed the Lord without any preparatory measures whatever. Matthew, indeed, makes no mention of such preliminary temptations, but *e silentio non fit argumentum* (silence is no conclusive proof), and Mark and Luke, by bringing the *πειραζόμενος* ("being tempted") into direct and explicit reference to the *ἡμέρας τεσσαράκοντα* ("forty days"), place them beyond doubt or question; for Mark, who gives a summary narrative, makes no distinction whatever between these preliminary temptations and the final, decisive encounter, whilst Luke, after referring to the former in a general way, describes the latter more in detail. Unquestionably, therefore, the three-fold temptation recorded by Luke and Matthew formed only the culmination of all other temptations, and it only remains to inquire what difference is to be assumed between the former and the latter. That at the end of the forty days Satan approached the Savior *immediately* (unmittelbar), cannot be questioned; we see that Satan speaks, leads, shows,—all of which are evidently tangible acts; and Matthew at least mentions expressly in addition to this result, the antecedent, the approach itself (*προσελθὼν αὐτῷ εἶπε*). If, therefore, there be a difference, we are perhaps justified in assuming that in the preliminary temptations during the forty days Satan exercised only his power and influence. At any rate such progression from mediate assault in power to immediate approach in person is so decidedly in the interest of the tempter that the assumption, even without a definite indication, is not altogether unjustifiable, unless, indeed, we assume that Satan did not understand his advantage. But whether the character of the preliminary temptations are explained in this or some other manner, in no case are they to be construed as a personal appearance of Satan, forasmuch as it is altogether out of the question to assume that the Lord was compelled repeatedly to bid him depart. Spener associates these preliminary temptations with the beasts mentioned by Mark and suggests also spectral apparitions, by means of which Satan may have endeavored to frighten the Lord. We prefer to leave it an open question, as the evangelists tell us nothing definite about it.

THE INFIDEL'S MOTIVE.

AN EXTRACT FROM THE LECTURE: "A FRUITLESS WAR," BY
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The Bible is well fortified against any attack which the infidel may make. It is surrounded by a wall of external evidence, or historical testimony, which no infidel research, or ingenuity, or tactics have been able to demolish, and which has not weakened and crumbled beneath the wasting hand of time, but rather grows stronger and more impregnable as the centuries roll over it, the enlightened nineteenth century not excluded. But its strongest defense, by far, is its internal evidence, its own testimony in behalf of its divine origin. Yea, so strongly is it fortified in its own armor of divinity, that even if its outer wall were taken, it would survive the deadliest assault.

What a wonderful book! What a mighty book! What an immortal book! It has a million lives. It is indestructible. What battles has it fought! Over what mighty foes it has triumphed! What conquests it has made! If Shakespeare or the "Paradise Lost" had been hunted down by half the critics and with half the bitterness that have been marshaled against the Bible, they would be no more. But here it is, this mighty book, like an invincible veteran of war, without a scratch or bruise, with a greater following than it has ever had, fresh and vigorous for the deadliest assault of this new century, only to lift its head in triumphant defiance when the smoke of battle shall again have cleared away. Idle, fruitless war, this attempt to exterminate and annihilate the everlasting Word of God. As well might the birds of the heavens conspire to carry away the rock of Gibraltar with their beaks, as infidels to hope that they will ever succeed in plunging the Rock of God's Revelation into the sea of oblivion.

The Bible's unconquerable strength lies in itself. Infidelity may record such victories as the conquest of France in the Reign of Terror, or of Germany in the dark days of Rationalism, but it can boast of no victory over the Bible; it simply vanquished men. The Bible has outlived every hostile movement that has been made against it, not by the defense of its friends and adherents, but by its own intrinsic power. Its presence among us, its ascendancy over our minds and hearts, its conquest in heathen lands, must not be ascribed to human hands, but are the glorious achievement of its own inherent power. Not we, but God's Word does the work. Let us not forget that in our efforts to evangelize

the world. But let us not forget it, either, when we are on the defensive, when we fight the infidel. Pour all the grape-shot of logic and science and history that you can into the enemy, but do not forget to unlimber God's own great cannon, His mighty Word, the Bible. "But," you say, "the Bible will not convince the infidel, it is the very thing which he denies." Of course it is the thing which he denies, and you may not convince him, but please remember that that is not your immediate purpose; you are on the defensive, you are fighting to maintain your own conviction, and you have done well, you have come out of the fray a victor, if you have preserved your own faith. So, unlimber God's gun when you fight the infidel; if it does not weaken the infidel, it will strengthen you.

It is an inestimable advantage in warfare to know your enemy's motives. If you have ever heard an infidel lecturer, you will have noticed how anxious he is to impress his audience with the honesty of his motives, and how assiduous he is to impugn the motives of believers and especially of preachers. Once surrounded with the halo of an honest motive, he has easy work in passing off his sophistries on his unwary audience. Let us never lose sight of the infidel's motive, of his real object, of the moving cause that lies back of his bitter opposition, his war of extermination against the Bible. There must be a motive, a powerful, deep-seated incentive in the infidel breast to account for his relentless antagonism against the Scriptures.

WHAT IS THE INFIDEL'S MOTIVE?

Some have called it money, self-aggrandizement, material gain. We do not wish to exonerate the infidel from the charge of being mercenary and avaricious. The human heart must love something, and how can it help worshipping the creature, when it refuses to worship the Creator? Nor do we wish to deny that this unhallowed opposition to the great Book has been lucrative to some. Renan, a French infidel writer, we are told, received a million francs from the rich Jew Rothschild for writing his blasphemous life of Jesus, and Ingersoll, no doubt, made money by blasphemy. But while this war against the Bible has been lucrative to some, while the generals and captains and staff officers of the great infidel army have grown fat on this war, we must not forget the rank and file, which far outnumbers its leaders and which receives no pay in dollars and cents. But why

then do they prosecute this war? Let us be just even to an enemy. The love of money is the shallowest motive that can move the human heart. There is something deeper than that in the infidel breast, something mightier though not holier than avarice to urge and feed this bitter opposition, this fruitless war against the Bible.

"And so there is," says the infidel, "so there is. We fight for liberty when we fight your Bible. We are contending for the emancipation of man's reason and conscience. We are throwing off the chains of a tyrannical priesthood and a superstitious church. We want to be free to think and believe and speak and act and live and die as we please. We want no other guide than nature; we want no Bible to lord it over us. Liberty is inscribed upon our banners; liberty is our war-cry, liberty is our motive."

Now, how about that? Is the love of liberty the moving cause in the infidel heart? If it were, I would be an infidel myself. If it were, the whole Christian church would be infidel. Nowhere, under the wide, wide heavens is liberty enshrined so high as in the Christian church. Nowhere is liberty cherished so dearly as in the Christian heart. Nowhere was liberty ever championed so gloriously as on that bloody mount, where died the Emancipator of an enslaved world. What is the Bible but the grandest Declaration of Independence that has ever been hurled in the merciless teeth of tyranny, and if any other name were needed, what would be more appropriate than to call it the great Book of Liberty? When men cry out for liberty, it is well to find out what they mean before you enlist your sympathies on their side. Anarchy is not liberty. Lawlessness is not liberty. The absence of all authority is not liberty. If anarchy, lawlessness, free love and mob rule are the ingredients of liberty, then liberty may be the infidel's motive. But if by liberty we understand the freedom to do what is right and honorable and conducive to true human happiness, there can be no appeal against the Bible in the name of liberty. The infidel's conception of liberty and the Christian's conception of liberty are antipodes to each other, they are as exclusive of each other as darkness is of light.

This war against the Bible is not a struggle for liberty. Liberty does not preclude law and order and authority, but what the infidel wants precludes all that. Liberty is something positive, something definable, but what the infidel wants is altogether negative, indefinable. The infidel knows not what he wants; he only knows what he does not want.

Infidelity does not assert; it only denies. The infidel wants no Bible over him, but he has nothing better to put in its place. When our forefathers hauled down the English flag, they had a better one to run up in its place; when they refused obedience to English law, they had a constitution of their own which they were ready to obey; for the English government they had their own government; for the English king they had their own ruler. The American Revolution was not a mere denial of English authority; it was the establishment of a free government. The infidel wants no Bible over him, but what does he offer to put in its place? What does he offer to put in the place of the decalogue, except his own sweet will; and what substitute has he for the Gospel of peace except his own benighted reason? His opposition is not only directed against the Bible, but he wants no authority at all from without, and no revelation at all from above, and when Thomas Payne said: "My mind is my church!" he might as well have said: My mind is my universe, my God, my heaven, my eternity, my all.

But what then is the infidel's motive? It must be a strong, a desperate motive, for where there is such intense antagonism there must be a powerful motive. If it is not the love of money, and if it is not the love of liberty, what is it that makes men antagonize the Bible, and wage a war against it with the sword and the pen, not only for one generation, but from generation to generation, from the first prophecy to the close of the sacred canon, and all the way down through the succeeding centuries that have rolled over the mighty Book, like angry billows, to the present day? What is the infidel's motive?

Ask Cain why he slew his brother Abel. Ask Pharaoh why he slaughtered the Jewish infants? Ask Herod, the New Testament infanticide, why he slaughtered the infants of Bethlehem? Ask Caiaphas, the high priest, and his whole infidel council, why they condemned the innocent Christ? Ask Nero why he set fire to Rome, and drew whole rivers of Christian blood from his most loyal subjects, enough to extinguish the whole conflagration. Ask Julian, the Apostate, that incarnate serpent upon the throne of the great Constantine, who sought again to set up the old heathen idols upon their pedestals, from which they had been swept by the crimson flood of martyrs' blood; who labored hard to reinstate paganism into public favor by clothing its nakedness with virtues purloined from the wardrobe of Christianity, just as infidelity does today; who harassed the

Christian ranks, not by an open persecution with fire and sword, but by a slow, insidious process of undermining all its rights, and privileges, and honor, and influence in the great empire over which he ruled, until God Himself overthrew him, and he confessed his defeat, when his dying lips cried out: "Thou hast conquered, oh Galilean!"—ask that enthroned hypocrite, that royal traitor, why he waged that fruitless war against the invincible Galilean. Ask that mighty army of Rationalists in the 17th and 18th century; England's Lord Bolingbroke, Hume and Gibbon; France's Voltaire; Germany's Reimarus, Semler, Lessing, Kant and all their vast following; and those of the past century: Strauss, Renan, Huxley, Spencer, Darwin, Payne and Ingersoll with all their vast following; ask them all, the whole vast infidel army from Cain to Ingersoll, what moved them, what inspired them, what stirred them to the very bottom of their souls to wage such a relentless war against the Bible. And what will their answer be?

Christ once asked just such an infidel rabble in the temple of Jerusalem: "Why go ye about to kill me?" John 7, 19. Did they tell Him? No! With the assassin's lowering scowl upon their very brows, they put on a brazen face, and said: "Thou hast a devil: who goest about to kill thee?" Nor will the infidel admit his real motive in this unholy war against the Bible; no, he will not admit it, even to himself; nor could we ever know it, so deeply does it lie concealed in the infidel breast, if He, who can search the hearts of men, had not pointed His finger at it for all times to come, and said to every brazen-faced infidel: "*I know you, that ye have not the love of God in you.*" John 5, 42.

We know well enough that the infidel will take exceptions to this kind of evidence. "It is begging the question," he will say. "It is quoting the Bible, and the Bible is in question. You must not quote the Bible in this controversy." But we will quote the Bible in this controversy. With us it is not in question. And if we beg the question by quoting the Bible, pray, what does the infidel do by making his fifty ounces of brain the standard measure and weight for all truth? Did not some one, who was not a preacher, say: "There are more things in heaven and on earth than are dreamt of in your philosophy?" Sir, if infidelity makes a man's head swell up so big that he imagines it to be a cathedral, you must not expect it to appear so to those who are not afflicted with the malady. When we had the mumps it felt as though we had two giant pumpkins hanging to our

cheeks, but they all told us that it was not half so bad. You say the Bible is still in question. (We are talking to the infidel.) Now, honor bright, cross your heart, hope to die if you don't tell the truth! — that is the only way in which you can swear an infidel — do you really mean it? Is the Bible still in question? Is it in question with you? You have not yet decided against it? Oh, you have! Your mind is your church, and the Bible is in the church. Your mind is made up about the Bible. To you it is “an imposition and a forgery, full of contradictions and impurities, a pack of lies, etc.” Your mind is made up about the Bible. It is not in question with you. But it should be in question with us. We should be in doubt about it being a good book, but you are not at all in doubt about it being a pack of lies. And that is your reason why we should not quote the Bible in this controversy. What a bright idea! Now we will give you our ultimatum: If you want our cannon, our forts, our arsenals, our powder magazines, our military storehouses, our whole army and fleet, which are all in this mighty Book, come and get them if you can; but don't expect us to be such consummate fools as to spike our own guns with our own hands! “*I know you,*” says our Book, “*that ye have not the love of God in you!*” That lays bare the infidel motive; it cuts way down into the inmost recesses of the infidel heart, and reveals a bitter, uncompromising hatred and enmity, not against a few prophets and apostles who are dead and gone; not against a few post-mortem manuscripts of those apostles and prophets, which are now printed in a book called the Bible; not against a few contradictions and impurities which they claim to have found in that Bible; not against a few preachers who defend that Bible; not against a few churches which promulgate that Bible; not against faith and prayer and dogmas and confessions, and baptisms and communions, and sermons and religious worship, so far as these are mere human activities; an infidel can swallow all that without the slightest choking sensation; his animosity, his hatred, his murderous enmity passes over all this at a higher mark — *his vengeance strikes at God!* It is one of the hardest things in the world for an infidel to steer clear of atheism. When Ingersoll, in one of his lectures, suddenly appeared upon the stage with uplifted finger, and walking to the footlights fairly electrified his audience with the glittering sophistries of that opening sentence: “There may be, somewhere, an infinite being whose every thought is a glittering star, but if there is, we know

nothing about it," does not that blasphemous finger of his, in the eyes of every Christian man and woman, seem like a murderous weapon aimed at the very heart of God? And if we Christians loved and trusted our God and his Book half as much as the infidel hates them, it would not only seem so, but actually be an assassin's poinard thrust at God.

But why does infidelity, hating God, attack the Bible? Why does it not inaugurate a campaign against the Koran of Mahomet, the Vedas of the Hindoos, or the Talmud of the Jews? These are religious books too, and they have a greater following than the Bible. Why single out the Bible, and hurl all its forces against that? Herein lies the great, involuntary concession of infidelity. It points to where it scents the prey. God is not in the Koran, even an infidel knows that; but God is in the Bible. That great claim: "This Book is the inspired Word of God!" which is stamped upon every page, woven into every sentence and welded to every word of the Bible,—that great claim is the red blanket which makes the infuriated beast froth and foam at the mouth, and paw the ground, and scatter the dust with hoof and horn, and bellow with madness.

But God still reigns and His Word endureth forever, in spite of the infidel's hatred and antagonism. No one, with a Bible before him, need be deceived by the infidel's talk of candor and honor bright, by his pretended honesty and fair-mindedness. The infidel's motive is apparent.

Rank unbelief is rampant,
Mad folly storms the sky,
Hence Thou Thyself must arm us,
With weapons from on high;

With wisdom, grace, endurance,
And faith robust, and then
Entirely banish from us
All false respect for men.

FUNERAL SERMON.*

BY REV. S. SCHILLINGER, WEST ALEXANDRIA, O.

TEXT: "Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to Him in well-doing, as unto a faithful Creator." 1 Peter 9, 19.

SORROWING FAMILY AND FRIENDS:—The world laughs at and ridicules the affliction of God's people. The devil defied God concerning Job, telling Him that because He made Job rich therefore he worshipped and feared Him. He then said to God: "Put forth Thine hand now, and touch all that he hath, and he will curse Thee to Thy face." Then the Lord gave the devil permission to lay his hands on all that Job possessed except his life, and all his camels, sheep and oxen, together with his sons and daughters were destroyed. But did Job curse his God as the devil supposed? No! On the contrary, he fell upon the ground and worshipped, "and said, Naked came I out of my mother's womb, and naked shall I return thither: The Lord gave, and the Lord hath taken away: blessed be the name of the Lord." Here we have an example of exemplary Christian patience in the midst of great suffering and affliction. Job's children were all taken away. He suffered according to the will of God.

The occasion for this sad assemblage today is the death or taking away of a beloved son and brother. In consequence of this sad bereavement affliction has seized upon your hearts. But as Christians, with Job of old, you will humbly submit.

"Sovereign of life, I own Thy hand
In ev'ry chast'ning stroke;
And, while I smart beneath Thy rod,
Thy presence I invoke."

May it serve to your comfort and consolation, sorrowing family, whilst we consider *The Christian's Affliction at the Death of a Dear One*. I emphasize the word Christian; the *Christian's* affliction. From that word the comfort must come. That name God gave you together with all it embraces, and He will never take it from you. He gave you a son and He has taken him again, but He will never take from you the incalculable blessing He bestowed upon

* Preached at the coffin of the son of our dear brother Weber of Eaton, Ohio,

you when He converted you to His children, or made you Christians. When sorrow and affliction come, it is no evidence that God is angry with you; and that He is going to cast you from Him.

There is of course a source from which sorrow and afflictions flow. You are particularly sad at this moment because death laid his icy hand upon a beloved son and brother. That makes your hearts sad. Nor is it wrong. Abraham wept at the death of Sarah, his beloved wife. David fasted and was exceedingly sad when his child died, and Jesus stood at the grave of His friend Lazarus and wept, that His enemies even said: "Behold, how He loved him." When the Christian weeps over the death of a beloved one, it does not mean that he is murmuring. It does not indicate a lack of faith in his Savior. It only indicates that his heart is extremely sad because sin has played such havoc in this world; that in consequence of sin, which has affected us all, he must for weeks bend over the bed of a dying son, watching the dreaded disease pursue its fatal course, wasting his frail body, and mercilessly claiming one who was so near and dear.

But bereavement is not the only affliction the Christian must suffer when death claims a beloved one. It is at this time when the flesh tries to assert itself, and fills his heart with many tormenting and persecuting thoughts. It is a great struggle he must pass through to bring such perverse thoughts into subjection. They are against everything that is good and holy. They would make you believe that your affliction results directly from the confession you have made in Jesus' name. They would make you believe that you acted foolishly for having your son baptized, instructed in the Christian religion and brought up in the fear and love of God. All that was a waste of time and strength. Whilst you were doing that he might have been earning money, and now he is gone, gone, forever gone! That is the way carnal thoughts argue; and they are a source of not a little affliction for the Christian in the hour of bereavement.

Last, but not least, the world comes with her multitudinous temptations and persecutions, and causes the Christian much affliction. There is no enemy that ridicules the Christian any more than the world. In speaking of the world the wicked people are meant. These people try to undo in children what Christian parents have accomplished with many years of faithful work and prayer. How often, alas, the world succeeds! And Christian parents must

with heavy hearts behold their sons and daughters traveling the broad road to eternal ruin. Who knows whether the world had not planned such a scheme for your dear son? But the good and merciful Lord intervened and snatched him from her ruthless hands. It is an experience every Christian more or less makes. The world will lay her plans to entice, and if she cannot succeed she will ridicule and persecute. It is an experience your son, no doubt, also made. His employment threw him into such society that he could scarcely escape the temptations and persecutions of the world. Do I not express the very sentiments of your souls, beloved parents, when I say that many a prayer ascended from your deeply concerned hearts to the throne of grace in behalf of your beloved son every time he started to his work? Those prayers entered the ears of the Lord of Sabaoth, and I believe that He has answered them in this very circumstance which, at this moment, causes your parental hearts to bleed. The Savior is mightier than the world. He will see to it that not one of His children shall be plucked out of His hands.

Now when the world persecutes us because we confess Christ, when she scoffs and shakes her head, saying that we have raised our children like stoics, it causes us affliction, pain and sorrow, but that suffering, as our text says, is according to the will of God.

But let the world mock and scoff; if we obey the Lord's will, though she may cause us pain and affliction, she can do us no harm, we know in whom we believe; as Job said of old, we know that our Redeemer lives. He gives us grace and strength, and for His sake we are willing to bear the affliction with patience and confidence. Whether it come to us from the world and our flesh directly, or through bereavement, as is the case with you today, sorrowing family, as Christians we must not murmur, but bear it patiently, for it is suffering according to the will of the Lamb. When our text speaks of suffering according to the will of God, it means such suffering which has not been brought upon us by our own fault. That would not be according to God's will. Peter speaks of this when he says: "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if when ye do well, and suffer for it, ye take it patiently, this is acceptable to God." Who can say that the affliction which your hearts are suffering has been brought about by your own fault? Is it wrong to beget children and raise them in the fear and love of God, as you raised your son? Was he taken sick

because of any fault of his, and did he die because of any fault of yours? Who will affirm it?

Your hearts are sad this moment according to the will of God, and it is not because He is angry with you but because He loves you. The Bible tells us that the Lord chastens whom He loves. We may feel chastened when it is really not a chastening, but an act of great kindness. Jesus is always merciful to us poor sinners, and when His hand seems the heaviest He is the nearest to us, and the more ready to help us out of trouble. Although your hearts are heavy because a beloved son has been taken away, the suffering is according to the will of God, and He is ever near you. He wants to teach you patiently to commit your souls unto His keeping, and to go on in well-doing. This you do when you say: "Yes, Lord, take that which is Thine own. Our son was not ours to keep, but simply a loan, a sacred trust. Thou, dear Lord, hadst entrusted him to our care these 19 years, and now Thou hast come to take that which simply is thine own, blessed be Thy name forevermore!" That is the way Christians reflect when a dear one is taken away by death.

You should remember that the Lord created your son, the Savior redeemed him, and regenerated and sanctified him. Who has done more for him than his dear Lord Jesus? You, as his parents, did much for him, but who suffered and died for him? Who paid the debt of his sins, not with gold or silver but with His holy precious blood? Who was it? The Lord Jesus. When we think of the great price the Savior paid to redeem us from the great burden of sin, must we not acknowledge with regret that we have done so little for Him? Should we not be willing to suffer patiently for Christ's sake, and commit the keeping of our souls to Him in well-doing, as unto a faithful Creator? You, sorrowing family, should now, in spite of the immediate sorrow and affliction, with renewed zeal, commit your souls to Christ in well-doing. Although it is indeed sad to follow children to their last resting place, that is no reason why any one should cease to labor in the Lord's kingdom. The apostle speaks of suffering according to the will of God. I believe that your sorrow now is according to the will of God. Then he says that in the midst of such sorrow one is to commit his soul to the Lord in well-doing. We are to be engaged in useful work to the glory of our faithful Creator. That is the divinely appointed way to make our souls feel easier when trouble overtakes us. To be engaged in well-doing is medicine for troubled

souls. Keep on then serving the Lord as long as it is His will that you should dwell on earth and your hearts will grow lighter! In the midst of your labor and well-doing the Lord is not far from you. He has promised to be with those who love and serve Him and He will be faithful to his promise. To that end He came into the world, and to that end He suffered and died for our sins. His merits are the foundation of our comfort. They are your greatest comfort today. You know that Christ died for your son, and that through His death he has been redeemed from sin, from death and from the power of the devil. Christ's great work of redemption is a sure remedy for all our suffering and affliction: Only look to Jesus, suffering and dying upon the cross for your sins, and your bereavement today will vanish away. "Surely He has borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed." What comforting words! How they cheer our hearts in the midst of affliction! The same Lord and Savior who healed our stripes and bore our afflictions, says: "Come unto me all ye that labor and are heavy laden, and I will give you rest." How kindly He invites us to come to Him when our hearts are heavy! Moreover, He gives us His Word which tells us how kind He is, and what He has done for us. It is the remedy which can heal your wounded hearts today. It is your only comfort in this hour of affliction. It assures you that he who believes shall be saved. I believe that your son was a believer in his Savior and therefore he is now happy. The Word of God assures you that if you are faithful to the end you shall meet those dear ones gone before. Yes, this is your comfort. You will not be separated long. At best your years in this world are but few.

Finally, the good Lord gives us also faith to lay hold of those precious promises which are our comfort in the day of trouble. Faith encourages you in suffering, to commit the keeping of your souls to the Lord in well-doing, as unto a faithful creator. Yes, He has always been faithful to you in times of prosperity and in times of adversity. He is faithful to you this day, and intends this affliction for the welfare of your immortal souls.

May you be comforted now through the precious Word of God, to the glory of His great name and to your eternal welfare! Amen.

JEREMIAH OF ANATHOTH.**A STUDY IN OLD TESTAMENT PROPHECY.**

BY PROF. DR. SELLIN, OF VIENNA, IN "NEUE KIRCHLICHE ZEITSCHRIFT." TRANSLATED BY D. M. MARTENS, D. D.

It is not an easy matter to picture to ourselves the personality of a prophet. Not only that there is so much about their youth, their training, their habits of life, their intercourse and their individual experiences that has not been handed down to us, not having been placed on record by themselves or their contemporaries; but also that the whole personality of these men is in many respects a living riddle to the eye of the natural man. They were men such as we are; were born, brought up, developed; they aged and finally returned to the dust. They were even imperfect, erring, sinful men, the same as we are; not one among them was perfectly holy. We may not even say that they reached a plane of piety above that occupied by others of their people, or that the term "religious genius" could properly be applied to any one of them. No doubt many a one who wrote, and prayed in the language of psalms, but whose name is unknown to us, cherished a more ardent personal love for his God, was more devoted to Him, than a Nahum, Ezekiel or Haggai.

And yet we at once perceive that there is about these prophets something which others of their people do not have; a power which manifests itself in their life, their speech, and in many of their deeds, which is not to be found anywhere else in pre-Christian times, even in the greatest, wisest, most pious and self-sacrificing heroes. Not that they apprehended God in any special manner; but God apprehended and moved them more and differently from other people, opened His thoughts to them, granted them to share His knowledge of His purposes as to the lives of individuals and of peoples.

In the inner recesses of the heart, whence all new, world-moving ideas spring, they suddenly perceived a voice; it did not come from without, and yet not from within themselves; some one else, another one spake to them. And the words which they there perceived, words from the upper sanctuary, henceforth gave them no rest. They heard them in the voice of the thunder, in the sighing of the trees, in the roaring of the billow, in the noise of every-day life, in dreams and visions of the night. To go there where

people were wont to assemble, to the market places, the sanctuaries, to cry aloud to the pulsating life of their own people, to the turmoil of the nations, was to them a necessity. They consumed themselves in proclaiming this word which came not from within themselves, but was revealed to them. And though men avoided them and laughed them to scorn, beat them and tortured them, they did not, they could not, keep silent. Nay, though an end was put to their earthly existence, the last that was heard from out the prison, from the scaffold or the grave, was: The word of our God endureth forever.

And it has endured. Rulers of millions of people have sunk into the dust; we know very little of them beyond their names. But there are a number of lowly Jews, their contemporaries, whose names have not only been familiar to us from childhood, but whose words live among us, are read and learned, are our guide to the better world, and will continue to be as long as God's people dwell on earth. From among these prophets I have selected the personality of Jeremiah, because we can scan his inner life better than that of any of the other prophets, and because the circumstances surrounding him are better known, so that we can get a clearer view of that which particularly distinguished him.

First of all a few historical notes. Jeremiah lived during the last years of the kingdom of Judah. In the year 722 the Assyrians had destroyed the kingdom of Israel—the northern kingdom—and led away all their warriors and leading men into captivity; a warning example for the smaller kingdom of Judah—the southern kingdom. Their day of grace was still to be extended about one hundred years, to see whether they would know better how to put the talent entrusted to them out to usury; whether they would prove themselves worthy of the high position they were to occupy among the nations. But the people did as so many individuals do after a wonderful rescue from danger. They did not say: It is of the Lord's mercies that we are not consumed; He is still granting us time to return from our former wrong ways; but: Surely I must be better than others who were overtaken by misfortune: I will continue just as I am. "The bricks are fallen down, but we will build with hewn stones: the sycamores are cut down, but we will change them into cedars." Isa. 9, 10.

And really for a while the people seemed to be all right.

After some time (701) the Assyrian armies approached the walls of Jerusalem too, but, owing to the movements of the Egyptian army, and the dreadful pestilence that decimated their own ranks, they were compelled to retreat without having accomplished anything, and the daughter of Jerusalem shook her head at them in derision. Soon that dreaded kingdom on the banks of the Tigris began to decline more and more, so that a feeling of relief came to all the smaller countries of Western Asia. No wonder then that under king Manasseh everything in the kingdom of Judah remained as formerly, nay, grew worse amid increasing outward prosperity. More and more altars were erected to other gods, to secure their favor too; even first-born children were sacrificed to them. Besides the recognized gods of the surrounding peoples, those of Assur and Babylon now also entered into Jerusalem; and the prophets of Yahve who opposed this had to suffer for it. True, they comforted themselves in the invincible God of Zion. As for the rest, their aim was to get as much pleasure out of life as possible; they ate and drank, whored, played and sang. The rich defrauded and fleeced the poor, and the poor stole from the rich; it was a strife of all against all.

It was during this time of religious and moral depravity that Jeremiah of Anathoth was born and spent his youth. Anathoth was about three miles from Jerusalem, far enough to prevent his being led astray by the vices of the city, and yet near enough to permit him to see that the people were standing on the very brink of ruin. His father was a priest. These were often the very worst among the people, and discharged their duties as priests, not to serve God, but for the sake of gain; rejoiced when many offerings were brought, not because they saw in them an evidence of the piety of the people, but because they would, first of all, get the most toothsome cuts of the meat. Hos. 4, 8.* Even Jeremiah's relatives do not seem to have been much better. Whether his later abrupt refusal to have anything to do with their worship by sacrifices (especially chapt. 7) is due in part to the fact that in his youth already he knew what was transpiring behind the scenes, we do not know. But evidently his experience was similar to that of the Savior, at a later day; his own brethren. after he appeared as prophet, mocked him and sought his life, 11, 21; 12, 6. Apparently no deep and lasting impressions for good were

* The German text reads: "Sie fressen die Sündopfer meines Volks" (They devour the sin-offerings of my people).

made on him by his parents, unless it be that the frequent references we find in his writings to the early history of his people are a result of the priestly training he enjoyed, 2, 2 ff., 20 ff.; 7, 12, 21 ff., etc. Never, not even when in danger of death, does he make any allusion to his mother, who loved him, or to his father, who gave him a pious training. On the other hand he calls down a dreadful woe upon those who gave him life, 15, 10; 20, 14 ff. Nor does he make mention of a teacher; it is true, he does now and then refer to the earlier prophets, with whom he is of one mind, 7, 25; 28, 8; also 26, 18; but the subject-matter of his teaching is not drawn from them. Not men, but God himself, called him to the prophetic office. This we learn from what he himself writes in the first chapter of his book.

It was the year 626. At that time Jeremiah was not yet twenty years old. From the north, from the borders of the Caspian sea, wild hordes came riding down into the large kingdom of Assyria, which was already trembling and about to fall to pieces. From the account given by Herodotus we know that they advanced to the very borders of Egypt. Hence they must, twice, have passed near Jerusalem and Judea. At that time, when all hearts trembled with fear, young Jeremiah heard a voice. We do not know when and where; whether in a vision of the night, by the murmuring brook, amid the sighing of the forest, the crashing of the thunder, in the field or in the sanctuary. The voice said: "Before thou camest forth out of the womb I sanctified thee, and ordained thee a prophet unto the nations." Jeremiah replied: "Ah, Lord God! behold, I cannot speak; for I am a child." (I am too young.) He received the answer: "Say not, I am a child" (I am too young): "for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid, for I am with thee to deliver thee." Hereupon he felt his mouth touched and heard the words: "Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build and to plant."

This was the prophet's consecration. Here already we must note, in the first place, that Jeremiah was driven into his calling against his own will, by a higher power which affected even the hitherto normal course of his life; the predestination to his office was beyond all human influence. And, in the second place, he knows, from the beginning, what an unequal strife awaits him, standing alone against

a whole people; but knows that there is One with him who is a mighty Shield and Weapon.

Two visions confirm his call. Meditating on the fact that God must now watch over him in an especial manner (שִׁקָּר) he sees a rod of an almond tree (שִׁקָּר); no doubt the thought at once seized him that the misfortune which he was to proclaim would come from the north, and then he saw, to the north, a seething pot ready to boil over. He is no longer in doubt: "For, behold, I have made thee this day a defenced city, and an iron pillar, and brazen (encircling) walls against the whole land. . . . They shall fight against thee, but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee."

True, the strife should not yet rage in all its bitterness. The danger threatened by the Scythians had caused others of the people to stop and reflect; notably was Josiah, at that time king, a pious man, earnestly desiring that the word of God should have free course and be the determinative principle in the life of the people. A remarkable circumstance confirmed and supported him in this effort. In the year 622, four years after the call of Jeremiah, the workmen in the temple found a copy of the book of the law. They gave it to the high priest. He, ignorant of it, had the matter reported to the king without delay. The book, claiming Moses, the founder of their religion, as its author, is read in the presence of the king and the court, and they note with alarm how far the people had departed from its precepts both in faith and in life. The book—Deuteronomy—closed with dire threats against the people in case they did not observe its precepts. It was not without effect. The king and the court tremble, an assembly of the people is called, the law is read again and made the supreme law of the land. All the people, following the example of the king, make a solemn vow to observe its precepts, and thus is inaugurated at once a radical reformation.

In this way a marked improvement came about in public and religious life. But one thing strikes us as strange. The whole nation repents. Why is no mention made of Jeremiah in the account given of the reinstatement of the law in 2 Kings 22 and 23? And, on the other hand, why is it that in all his writings we find no expression of delight in it; why does he never recur to the new law in his demands on the people, although from numerous allusions we know that he was familiar with it? Comp. 34, 14 etc. Had he been simply a teacher of human morals and religion, he

would certainly have done so; everything now seemed to be all right. Compared with previous conditions, progress was quite apparent, and was not hidden from Jeremiah, 22, 15 f. But he was more, he looked deeper into the hearts of men; he always designates that God in whose name he speaks as the searcher of hearts and reins, comp. also 6, 27. 30. He saw that there all remained dark, night, as it was formerly; "reprobate silver" is his verdict after proving them. He saw at once that there was no help in good laws, that in matters of religion something more was required than an external observance of commandments. He certainly can have had no fault to find with the law as such; just the reverse; but he had to condemn, from the very outset, the manner of its acceptance, and its estimate, on the part of the people.

It seems therefore that it was just with reference to this new religious life of Judah, this outgrowth of the reform that he said: "Break up your fallow ground, and sow not among thorns. Circumcise yourselves to the Lord, and take away the foreskins of your heart." 4, 3 f., comp. 5, 2 f. God does not want offerings, sacrifices, but the obedience of the heart; the whole heart, 6, 20. The standard which he applies indicates that among the people there is not one that executeth judgment, that seeketh the truth, 5, 1; 6, 27 f.

And yet the tone of all Jeremiah's writings during the time of Josiah (ch. 2-6) is moderate. Notwithstanding the deep moral earnestness and fearful threats which we find here already, we still find him striking gentler cords, seeking to win the hearts of his people for Jehovah by reminding them of the time of their first love, 2, 2 ff.; 14, 32; 3, 1 ff.; 14 ff.; 19; 5, 21; 6, 8. He is still more like an anxious friend, always looking on the dark side, than a severe, merciless preacher of judgment. He once saw that dreaded people that was coming down from the north, like a lion, to devour the nations; the sight filled him with horror, his strength failed him; never could he again get quite rid of this feeling, 4, 5 ff.; 6, 1 ff.; 23 ff. And yet, we cannot help noting it, he is never without hope; its seat is in the inner recesses of his heart; perhaps, after all, the hearts of his contemporaries will be renewed, and then all will be well, 2, 31; 3, 22 ff.; 4, 1 ff.; 4, 27; 5, 10. 18.

A special event was to show Jeremiah that his fears were better founded than his hopes; that the introduction of the law rather hastened than retarded their downfall. In the year 608, that is fourteen years after the reform, Necho,

king of Egypt, undertook a predatory campaign against the Assyrians, who were in the last stages of decline. His object was to divide his conquest with the Babylonians who were constantly growing in power. His line of march necessarily lay through northern Palestine. Josiah met him with a small army in the plain of Megiddo, in order to prevent his passage through the land, which, while for a long time it had not belonged to his house, did formerly, in the days of David and Solomon, belong to it, and was now about to be restored to it. It was folly; it was tempting God. His motives we can trace only to the richness of the messianic promises (comp. especially 2 Sam. 7) which Josiah applied to himself in the consciousness of having introduced the true law in Judah, and feeling that his piety must be rewarded. Was that the right kind of faith? History gave the answer to this question; as is so often the case, in a cold and heartless manner it brought disappointment to such human hope for redemption, comp. Lam. 4, 20. The soil of that plain, erstwhile often moistened with blood, drank in also the blood of the king of the house of David. His servants carried his body back to Jerusalem; his army was scattered to the four winds of heaven.

Consternation took hold of all the people. There was weeping and lamentation. Then, after time for reflection, there was murmuring and a falling away. They concluded that God either could not, or would not, help the pious; at any rate, so they reasoned in view of the misfortune, what good is there in the following of His grievous commandments? Back again, quick, to the old life of sin! 7, 9, 18: But there was one among the people who neither wept nor complained; keenly as he—humanly—felt the great distress of his people, he nevertheless saw clearly that it had to come just as it did. The hour had now come for him to engage in conflict with his people.

It was to be expected that the victorious Necho would follow up his victory by taking Jerusalem, already filled with consternation, by an easy movement. In their terror the people flock to the temple, there to conciliate God on a day of fasting.* For the time their distress drives them to prayer. Jeremiah knows how long this will last. In the

* I believe firmly that Wellhausen and Marti are right when they assume that chaps. 7 and 26 refer to the same episode in the year when Josiah died; compare especially 26, 11, 16, 19, 24. Where then is Jehoiakim? The superscription in verse 1 was evidently suggested by the interpolation 26, 20-30. This shows beyond doubt that the other occurred during the time of an interregnum.

"gate of the Lord's house" (ch. 7. 2.) he meets the people, who were about to enter en masse, and, in a warning voice, cries out: "Do not depend on superstition, saying: This is the temple of God. Ye steal and murder, commit adultery and swear falsely, offer incense to Baal and run after strange gods, whom you know not, then appear before me in this house and say: here we are safe. Has this house, named after me, become a den of thieves? Truly, I shall permit this place to be destroyed, as the temple at Shiloh was destroyed." What was this? Was it not treason, blasphemy? Confidence in the holy temple—was it superstition, and as to the whole sacrificial service, did not God want it?

We may well imagine that now even the few friends who were still true to the prophet turned from him in doubt; only one, his pupil Baruch, still clung to him. The multitude call for the police; they bind the prophet; the priests demand his execution. Jeremiah stands there, firm as a rock. "As for me, well, I am in your power. Do with me as seems right and proper to you! Only this you must bear in mind, that if you put me to death you will bring innocent blood upon yourselves and upon this city. For God has truly sent me, to proclaim all these words in your hearing." This firmness is not without effect. Then, when several of the judges call to mind that a hundred years before another prophet, Micah, had pronounced a similar prophetic threat against the temple, without being punished therefor by king Hezekiah, he was saved. Now they had a precedent; a royal officer, Ahikam, intercedes for Jeremiah and he escapes for this time. True, the gauntlet is now thrown down. The open conflict now begins.

Necho had not come to Jerusalem, but had continued his march directly toward Nineveh. Success did not attend him. The newly-elected king at Jerusalem, Jehoahaz, who is about to present himself at headquarters, is not confirmed; in his stead Pharaoh Necho installs his older brother Jehoiakim as his vassal. Jehoiakim's reign of about ten years (608-597) marks the time not only of Jeremiah's severest conflict, but also of the most bitter attacks on his person.

The new king was altogether unlike Josiah; indeed he was a second Manasseh. All he sought after, for himself, was to live sumptuously and at ease; in what relation the people might stand to God, was to him a matter of indifference. Hence there was no bar to their former idolatry and immorality. Now it is that Jeremiah, like Nathan or Elijah

of old, shows that he does not tremble even before the thrones of royalty. Without fear he holds up before Jehoiakim his sins in a song which he teaches the people: "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work." And the threat he utters in conclusion is terrible: "He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem." This was not only very bold, but, humanly speaking, also very unwise on the part of the prophet. Just at the time peace prevailed, no danger threatened the king; hence what should hinder him from taking measures against the bold incendiary? Even if he did not do it at once, but waited till a future time, we see clearly that Jeremiah hit the mark and that his arraignment of despotism, as formerly that of Ahijah of Shiloh, was supported by many of the people.

But now the prophet again incurred the displeasure of the whole people. He did not fawn upon princes, nor was he one of those demagogues or preachers of morals who mercilessly criticize the sins of the great, but on the other hand court the favor of the masses and wink at their smaller offences. Two tendencies especially are apparent in the people of that time; the one, the stronger of the two, drew the inference from Josiah's misfortune that all piety having reference to *Yahve* was useless, gave themselves up unreservedly to idolatry and ridiculed every one who attempted to speak to them about divine recompense, 7, 18; 31, 29. The other, not so numerous, but of more and greater influence, followed in the footsteps of Josiah; they explained that misfortune as being a punishment for the sins of the fathers, especially of Manasseh. If the people would now only remain faithful to the Mosaic laws, God would certainly help in the future, 8, 8. He cannot forsake His people, His temple, 7, 4. This was the party of the priests, the orthodox, and, in this case, we may say the national party. Although the court did not quite share their faith, it did not hesitate to make use of them in time of distress; above all, when the object was to cast off the foreign yoke, their hopes and their unbending religious fervor were a powerful factor in arousing the enthusiasm of the people.

Jeremiah boldly attacks both parties; without mercy he

* Even if we do not know precisely to what time to assign 22, 13-19, the contents clearly point to the time before the Babylonian captivity.

lays bare the sins of the idolatrous, so-called enlightened, cosmopolitan party: "According to the number of thy cities were thy gods, O Judah; thou hast broken my covenant"; 11, 10. 13; 9, 2—5. And as to the false hopes, with reference to the future, of the national-orthodox party, he shows how groundless they are. Again and again he calls out to them: "Trust ye not in lying words. How do ye say, We are wise, and the law of the Lord is with us; verily, the false pen of the scribes worketh for falsehood," 8, 8. "Just as little as the Ethiopian can change his skin, or the leopard his spots, so little can Israel do good," 13, 23; therefore the judgment is pronounced on all Judah: "It is rejected of God as an unprofitable girdle, 13, 1 ff., like a potter's earthen bottle is broken, 19, 1 ff. Truly the time is coming when death shall be chosen rather than life, a time when the graves shall be desecrated and the bones of all the inhabitants of Jerusalem shall be spread out before the sun, and the moon and all the host of heaven, so that they shall be for dung on the face of the earth." 8, 2 f.

The prophet seals those words with his deed. Not to be inconsistent, after his admonition to repentance he renounces all fellowship with his contemporaries. He dare not take him a wife, dare not enter a house of mourning to lament with or comfort them, nor into a house of feasting, to eat and drink with them; where the voice of mirth and the voice of gladness, the voice of the bridegroom and of the bride are heard, he might not abide; 16, 2. 5. 8. That is, he shall renounce all fellowship with those of his time, because God, in whom he lives and who directs his life, has completely withdrawn His hand from them. Just as the preachers of repentance of other times have indicated their calling by their manner of life and their clothing, so he, by severing all fellowship with his people, was to bear public testimony against them. To the sect of the Rechabites, who, true to the traditions of their fathers, had for centuries kept aloof from the corruption of the Canaanites, he brings the divine promise of deliverance at the time of the downfall of Judah.

For a while Jeremiah's conduct was regarded with indifference. Perhaps, if the course of history had not been marked by special changes, they would have been ready to regard him as a religious enthusiast, or dismiss him with a shake of the head and a smile. In religious matters, indifference, and hence tolerance and broadmindedness were characteristic of the time. But when Jeremiah in the year 605, after

uttering the threats of God's terrible judgments in the valley Ben Hinnom, once more returns to the temple, he there continues his old manner of preaching: Thus saith the Lord of hosts, the God of Israel; Behold I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear my words. This was just what the prophet had been preaching for three years; but the effect of this preaching is now different. Pashur, the chief governor of the temple, heard it; he smote Jeremiah and put him in the stocks, 20 1 ff. What made the man so nervous all at once? Matters had changed considerably; in the political horizon the signs of a storm became more and more apparent; that nameless enemy "that cometh from the north country," of whom this prophet of evil had so often spoken, had assumed a more real form. Pashur's policy is then this, in a very human, artful way to be deaf to the unwelcome message whose truth could hardly be doubted any longer.

Of course it does not help him any. When, on the following morning, he is about to dismiss the prophet with threats he is told still more plainly: "The LORD (*Yahve*) hath not called thy name, Pashur, but 'Fear round about.' For thus saith the LORD (*Yahve*), Behold I will make thee a terror (fear) to thyself, and to all thy friends; and they shall fall by the sword of their enemies, and thine eyes shall behold it; and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword," etc.

This was the first concrete threat, a word which could no more be misunderstood. Can we wonder that the fate of Jeremiah grew doubtful? Whispering all around him; "fear round about." "Report"; "we will report him." The very ones who were formerly his friends are now watching for something whereof to accuse him: "Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him," 20, 10. Henceforth he dare not enter the temple.*

But what wrought this decided change in the political constellation? Pharaoh Necho with his army had tarried

* Giesebrecht places chapters 19 and 20 as late as 601. But then it would be inexplicable why Jeremiah, according to 36, 9 (604) dare not enter the temple. The reason for this must be sought in the episode referred to. Just as little could we in that case explain why Jeremiah could venture to do, 19, 14, what he would not risk 36, 10.

too long in Syria and arrived at Nineveh too late. Two other powers, Media and especially Babylonia, had got ahead of him, taken the metropolis and divided the spoil. Necho lay a long time at the border, watching with longing eyes the prey that had been taken away before his very nose. Finally the Babylonian got tired of his looker-on. Nebuchadnezzar, the crown prince, went out against him and gained a most signal victory over him at Charchemish in that same year, 605. Soon the remnants of the scattered army, in their flight back to Egypt, brought the news of the defeat to Palestine. It was to be expected that the Babylonian troops would now overrun the land.

In their distress the people flocked to the temple again in the year 604, to appease God by fasting. They are still spiritually blind. Jeremiah himself did not dare to show himself there any more, but as his prophécies were now beginning to be fulfilled, he wanted to try once more to influence the masses, 36, 1 ff.; 9 ff. He dictates all the addresses he had delivered during the last few years to his pupil, Baruch, and sends him with the book to the temple. The people ought now to have realized where to look for truth. Baruch succeeds in securing an audience, and his reading really makes a deep impression. An officer of the court, who had been among the listeners, even felt it his duty to make mention of the matter at the palace.

King Jehoiakim wants to inform himself as to the contents of the book, and it is brought to him. But it has a different effect on him from what it formerly had on Josiah. After hearing some "three or four leaves" read, "he cut it with the penknife, and cast it into the fire." Not the slightest indication of repentance or self-examination. Nay, he even orders the arrest of Jeremiah and Baruch; but this order cannot be carried out, because God hides them, 36, 19, 26. Perhaps they fled to Anathoth; perhaps even beyond that into the thickets along the Jordan, 12, 1—6. If not at once, yet very soon the truth of their word is demonstrated. When Nebuchadnezzar threatens Jerusalem, Jehoiakim acts wisely; he of his own free will submits to him, makes himself tributary, and thus saves his crown. Thus his day of grace is extended.

(To be concluded.)

NOTES.

BY PROF. GEORGE H. SCHODDE, PH.D., COLUMBUS, O.

A PROTESTANT SCHOLAR ON JESUITISM.

The Jesuits will evidently occupy a prominent position in public discussion in the near future, because it is regarded as probable that, after having been expelled from Germany since the inauguration of Bismarck's famous *Kultur-Kampf* in 1873, they are now to be permitted to return, and that the agitation of the centre or Catholic party in the German Parliament, after a continuous propaganda of twenty-five years, is now finally to triumph in Protestant Germany. In view of this the scholarly work of Professor Zöckler, of the University of Greifswald, a savant of international reputation for impartiality, which he recently published in the Protestant *Realencyklopædie*, Nos. 79 and 80, representing the conclusion of Protestant scholarship in reference to this great Catholic order, will be of special importance. His views are substantially these:

The home of the Society of Jesus is Spain, the country in which the struggle between Christianity and Islam was carried on for over seven centuries and which retained longest and most powerfully the romantic spirit of knighthood among the nobility. "Spanish priests" was at the same time the oldest and the most appropriate popular name of the members of this order. It was the Spanish spirit of extreme intolerance that predominates this society, the ideal of an absolute unity of faith among all the nations that found such an enthusiastic adherence in this country. Yet it is true that the personality of the founder, who was the concentrated incarnation of the Spanish national spirit, that secured the phenomenal successes of the Society in the realization of its ideal, inclusive of the struggle against its arch-enemy, the Protestant Church. The connecting link between the members of this order and the characteristic feature that distinguishes this order from the others of the Catholic church is absolute obedience. According to the explanation given of this observance by the constitution of the Order, it implies absolute yielding to the commands of the superior, under each and all circumstances, as long as this order is not distinctly and clearly recognized as sinful. In general the superiors represent for the subordinate members the equivalent of divine providence and therefore all duties over against these are to be performed as yieldingly as though

the subordinates were dead bodies (*ac si cadaver essent i. e.* as if they were dead bodies, says the constitution, p. VI, c. 1). The same document declares that the Jesuit brother is to yield as readily to the command of the Superior as a staff yields to the directing hand. This spirit of blind obedience finds its classical expression in the demand made for the "sacrifice of the intellect," as this is expressed in the famous letter of the Founder, Ignatius de Layola, in a letter of introduction dated April 10th, 1555. In this letter which is always added as an appendix to the constitution is found the following: "He who entirely submits himself to God must sacrifice not only his will but also his reason, and this the third and highest stage of obedience; he must be in absolute harmony with his Superior in his will, but also in his judgment, and submit to such an extent that the pious will must subject to itself entirely the intelligence." The Society of Jesus must have only one will, and that is the will of the Superior, and it is this characteristic that explains the wonderful work and phenomenal success of the Order.

The reputation of the Jesuits in the department of pedagogy is much greater than their principles and practices entitle them to enjoy. They are rather superficial, but as it has been their steady purpose to find their way into the homes of the wealthy and powerful in the capacity of instructors, it is in this way rather than through intrinsic merit that they have secured the name of great teachers and moralists. There can be no doubt as to the low type of this morality, and this is inherent in their system and not a result of the decay of their principles, as even the historian Ranke was charitably inclined to believe. Their ethics and morality have nothing of the deep earnestness of the systems of Protestantism. The charge so frequently made by Protestant writers and as often denied by Catholic apologists, namely, that the Jesuit morality teaches that the end justifies the means, is, if not directly taught, yet by logical implication contained in the system. Even the latest attempt to defend the order, that of the Jesuit M. Reichmann, cannot deny that the sentiments of this principle are repeatedly found in the works on morality published by the members of the order. As Professor Tschackert has shown, this principle is transparent every where in Jesuit writings. The Benedictine Mabillon is when he maintains that the moral system of heathen philosophers put to shame such pretended Christian schemes, and that the Jesuit morality cripples and kills the

earnestness of conscience, so that there is scarcely a crime in the catalogue of misdeeds that it cannot excuse or justify.

After giving the latest statistics of the order, Zöckler concludes: Protestants can have but one opinion of Jesuitism, and that is condemnation and combat to the finish. Jesuitism is the opposite of Protestantism, it is a dangerous and destructive caricature of Christianity.

BERLIN CHURCH BUILDING SOCIETY WORK.

Probably the best evidence offered by the Protestant Church of the Fatherland of the fact that the Germans keenly appreciate the practical church problems of the times is the wonderful work which has been accomplished by the Berlin Church Building Association. It is a branch of that great city mission movement, which was forced upon German Christians by the phenomenal growth of the large cities since 1870, the percentage of increase exceeding even the average in America, as that people have in this generation changed from an agricultural to a manufacturing and industrial nation. In reality, as state and church are united, it would have been the duty of the government to build churches and pay pastors for the tens of thousands who flocked to the centres of population. This the government failed to do, and as a result the City Church Building Association was organized in 1888, at the suggestion of the present Empress, who to the present day is the Patroness and a chief supporter of the cause, her Master of Ceremonies, Freiherr von Mirbach, being its President. According to the latest report filed by this official it appears that under the auspices of this society there have been erected in the city of Berlin no fewer than fifty-one new churches, and that the sum of twenty-five million marks have been expended for this purpose. With the exception of smaller sums voted by the Berlin Synod, the whole vast amount has been given by friends of the cause, the Emperor and the Empress having been particularly liberal, but not permitting the sums they donated to be published by the press, but it is generally understood that they gave 4,000,000 marks. Some of the churches are magnificent examples of architecture, such as the Kaiser Wilhelm Memorial Church, the Ascension Church and the Grace Church. The first of these alone costs 3,433,672 marks, and the Emperor furnished an endowment fund of 50,000, which is to keep it in good shape. The

society has for the present practically concluded its work and believes that the German Capital is supplied with churches and church sittings better than most large cities, although there are still parishes in that city which include from 15,000 to 30,000 souls. But before the City Mission crusade began, which aside from the church building division, has been under the able generalship of Ex-Court Preacher Stöcker, and which keeps a force of 70 persons constantly employed visiting the neglected homes of Berlin, and every Sunday circulates nearly a hundred thousand printed sermons in these circles, there were parishes of 100,000 to 175,000 souls, and as a rule in the hands of only two or three pastors. The example of Berlin has been followed in other parts of the Empire, until now mission and church building work is thoroughly organized in no less than 71 cities, employing in all 225 regular missionaries, 57 women helpers and 158 volunteers. The income of the Berlin Society alone is 180,000 marks, and last year its workers made 80,000 house visits.

THE Pauline authorship of the epistle to the Hebrews has in recent times found most decided defenders in the German theological world, particularly among the more conservative men, who notwithstanding the general favor shown for Luther's happy guess that Apollos wrote this enigmatical epistle, are becoming more and more convinced that it is the production of the great Apostle of the Gentiles. The line of argument pursued a generation ago in defense of this view by the great Lutheran exegete of Erlangen, von Hofmann, is again being taken up and carried to its legitimate and full results. The most searching investigation of the problem from this standpoint that has in late months made its appearance is that of Superior Consistory Councillor, Dr. Kühn, in the *Kirchliche Zeitschrift*, No. 9, pp. 719-736. It appears from this again that the interest at stake is not merely a fact of isagogics, viz., whether Paul wrote this letter or not, but the deeper and higher principle as to the Apostolic authorship of all the New Testament writings, as, as present, the recognition of the canonical authority of a book is more than ever before being conditioned by its claim to apostolic authorship. The article in question discusses the problem both negatively and positively, in the former portion replying to the objections that have been urged against the Pauline authorship, es-

pecially the following points: (1) That the doctrine of a New Testament High Priest is peculiar to this letter and is not elsewhere found in Paul's epistles; (2) That throughout this epistle the contrast to πίστις is never νόμος or ἔργα νόμου, but always ἀπιστία, and the absence of the specific Pauline doctrine of justification by faith; (3) That Hebrews does not speak of Christ *within* us and of Christian love; (4) That the famous passages 6, 8; 10, 29; 12, 17 militate against Paul's system of doctrine. The replies to these objections will deserve careful study. The most interesting portion of the discussion is the positive part, in which the writer shows a wonderful agreement between the Pauline style, use of words, expressions, etc., and those of Hebrews. This array of facts is remarkable. He compares the following parallel expressions.

- | | |
|--------------------------------|--------------------------------|
| Heb. 1, 1 with 1 Cor. 10, 11. | Heb. 9, 14 with Tit. 2, 14. |
| Heb. 1, 2 with Rom. 8, 17. | Heb. 9, 28 with Rom. 6, 10. |
| Heb. 1, 3 with Eph. 1, 20. | Heb. 10, 1 with Col. 2, 17. |
| Heb. 1, 3 with 2 Cor. 7, 1. | Heb. 10, 25 with Rom. 13, 12. |
| Heb. 1, 6 with Col. 1, 15. | Heb. 10, 39 with 1 Thess. |
| Heb. 2, 2 with Rom. 3, 8. | 5, 9. |
| Heb. 2, 8 with 1 Cor. 15, 27. | Heb. 10, 22 with 1 Thess. |
| Heb. 2, 10 with Rom. 8, 30. | 1, 5. |
| Heb. 2, 10 with Rom. 11, 26. | Heb. 11, 26 with 1 Cor. 10, 4. |
| Heb. 2, 14 with 1 Cor. 15, 16. | Heb. 13, 18 with Rom. 9, 1. |
| Heb. 3, 1 with Phil. 3, 16. | Heb. 12, 1 with 1 Cor. 9, 14. |
| Heb. 3, 6 with 1 Tim. 3, 15. | Heb. 12, 2 with Phil. 2, |
| Heb. 3, 6 with Rom. 5, 2. | 12, 13. |
| Heb. 3, 13 with Rom. 11, 7. | Heb. 12, 14 with Rom. 12, 18. |
| Heb. 3, 13 with 2 Cor. 6, 2. | Heb. 12, 23 with Phil. 4, 3. |
| Heb. 3, 14 with Phil. 3, 8. | Heb. 12, 24 with 1 Tim. 2, 5. |
| Heb. 4, 2 with 1 Thess. 2, 13. | Heb. 13, 9 with Rom. 14, 17. |
| Heb. 5, 12 with 1 Cor. 3, 2. | Heb. 13, 16 with Rom. 15, 26. |
| Heb. 5, 14 with Phil. 3, 15. | Heb. 13, 18 with 2 Cor. 1, |
| Heb. 7, 26 with Eph. 4, 10. | 11-12. |
| Heb. 9, 10 with Col. 2, 16. | Heb. 13, 20 with 1 Thess. 5, |
| Heb. 9, 12 with Eph. 1, 7. | 23, and Phil. 4, 9. |

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Edited by the Theological Faculty of Capital University

VOL. XXI

JUNE 1901

No. 3

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CONTENTION FOR THE FAITH.

BY PROF. M. LOY, D. D., COLUMBUS, O.

I.

According to the general tendency of nature, since sin has come into the world, the word contention has received a bad meaning. There should be no contentions among us. Especially is this regarded as the rule among Christians. They are to be of one mind and to have one faith and one confession. The Word of God teaches that they are one body, and St. Paul accordingly by inspiration of the Holy Spirit says: "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and the same judgment," 1 Cor. 1, 10. All Christians are one in Christ Jesus through faith in His name. There is only one Lord and one faith and one baptism, and by the work of the Holy Spirit in the hearts of men there is only one company of believers, and this means that there is only one holy Christian Church, which is the communion of saints.

So far all is perfectly clear to every mind that accepts the truth in Jesus. All believers are one in Him, having the same faith and the same hope and the same love, notwithstanding the difference in their degrees of possession. The babe that grasps a diamond has all that the stalwart man can have when he grasps it; the soul that in much weakness exercises the grace received by the Holy Spirit, shows forth the same love that in stronger men manifests more strength; and the hope of all, seeing that all depends on the grace of our Lord Jesus, is just the same when the grace and the faith which receives it are the same. What-

ever men may think or say, believers in Christ as the Saviour of their souls are one body in Him, and they are the Holy Christian Church against which the gates of hell shall not prevail.

This precious truth brings a comfort to believing souls that is large and lasting. The kingdom of God, which cometh not with observation, which is not meat and drink, but which is within us and which grows notwithstanding human ordinances that, in the Romish church and not less in erring Protestant churches which make its existence or its power dependent on human notions about the efficacy of holidays, or of eating and drinking, in the matter of salvation, falsely directing souls to the outward appearance instead of directing them to the inner life, is always a spiritual kingdom, to which only true believers belong. But true believers, notwithstanding all their faults and weaknessess are in it, and as members of the Church of God rejoice in the hope of glory by faith in our Lord Jesus Christ, by whose merits all their sins are covered. Not on the opinions of men, but on the decision of Him who seeth the heart, will the final judgment be pronounced. Then many who have said: "Lord, Lord," as we learn from the Scriptures, will be rejected because they have not kept the Redeemer's Word, whilst many a humble soul that felt its shortcomings and despaired of its merits and asserts no claim but that of the merit of Christ offered in the Gospel, is accepted by faith. The poor soul that believes in the Lamb of God rejoices in the great salvation which is by grace alone. While it has no comfort in its own works, which can only doom it to death, it has unspeakable comfort in the works of our Lord Jesus Christ, whose perfect merit avails for the salvation of all men and is through faith imputed to him for righteousness. And all who have this faith are one in Christ Jesus and are the company of believers, the communion of saints, the holy Christian Church.

But difficulties arise when the command is given and devoutly considered, that we should contend for the faith once delivered to the saints, which faith is clearly written in Holy Scripture for our learning. About the command there can be no question, because it is repeatedly given and in a variety of forms, perhaps most plainly and distinctly in the words of St. Jude, who by inspiration of the Holy Spirit says: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful

for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the Saints," Jude 3. That the faith means the truth in Jesus which He declared and the apostles preached, and which is by inspiration given us in the Bible, cannot reasonably be doubted. That which the Lord and His apostles gave us as the revelation of God's will pertaining to our salvation, and which the Holy Spirit through holy men, chosen and endowed for the purpose, recorded in Holy Scripture, is the faith which was once delivered to the Saints and for which all Christian believers are exhorted to contend. That is the truth which makes us free. It is the one faith of Christendom, revealed for all men in Holy Scripture, and is the one truth into which, according to the promise, all the disciples of Jesus are led by the Holy Spirit. This is what Jesus taught us when he said: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free," John 8, 31, 32. Let no one think that the truth into which the Holy Spirit leads us is any other truth than that which our Lord taught us and which is by inspiration of the Holy Spirit taught to all generations in the Bible.

The difficulty is twofold, and resolves itself into these two questions: Do the Scriptures state with sufficient clearness what God requires us to believe, so that we may know assuredly what the mind of the Spirit is? And, secondly, Can we know assuredly that, considering the ravages of sin and all the deterioration of mental power that follows in its train, our apprehension of that truth is reliable, so that we can, without question and without doubt, maintain and persist in that truth?

The first question is simple and plain. In His infinite love God has revealed the truth unto man's salvation. The mystery which hath been hidden from ages and generations is now made manifest to His saints, Col. 1, 26. What man in his earthly limitations according to the creative design could not know, and especially could not by any possibility know or understand under the added limitations of sin, God, who is love and always desired and designed our salvation, has supernaturally revealed and placed on record in the Holy Scriptures. If any one doubts that there is such a divine revelation and is written for our learning in the Bible, our present purpose is not to dispute with him on apologetic grounds, but to set forth for Christians what

their acceptance of the Bible as the Word of God means. If we sincerely believe that the Almighty Maker of heaven and earth has revealed His will and His way of salvation to us, we cannot doubt that this revelation is intelligible to the intelligent creatures for whom it was intended. Should God, who made us and assigned us our place in the order of created beings, not know what is needful for our deliverance from the bondage of sin and Satan, and for our restoration, since sin and death have come, to the original estate of righteousness and true holiness? The revelation shows our damnation, and the way of rescue through the unspeakable grace of our Lord Jesus Christ, who became our substitute in the fulfilment of all demands made upon us and in the suffering of all punishments merited by us in the transgression of God's holy law. God, who desires the salvation of all men, so plainly and so perfectly reveals His will and His way of accomplishing it that no one that is condemned can excuse himself on the ground that the way of salvation was not plainly and perspicuously made known by divine revelation. It is given so clearly that he who runs can read it. On God's part there is no lack of clearness in communicating His will and His way.

But the second question is not so simple, and therefore is not so placed beyond the possibility of doubt and disputation. God knows His creatures, and knows how to speak to those whom He has endowed with intelligence. When God is recognized at all, there can be no question about the adaptation to those concerned of any revelation that He is pleased to make. But those concerned are limited by their created nature and by the sin which has depraved it. And this does present some obstacles to a clear apprehension. Certainly the clear revelation does not imply a perfect understanding and a right use of the truth revealed. God in his infinite wisdom sets forth His will with a clearness adapted to the needs of our fallen human race, but we are so blinded by sin in our fallen nature that only the grace of our Lord Jesus Christ, working supernaturally, can raise us up to the higher things which lie above our lower plane. What is therefore perfectly clear to the believer is by no means clear to the carnal man, who is incapable of lifting himself above the mind of the flesh and of the things which lie within its sphere.

In itself this should cause little perplexity in the Christian mind; because those who, in the conflict between the flesh and the spirit, decide in favor of nature as against the

supernatural, and thus decide against grace as the way of salvation and of the ultimate attainment of human destiny as purposed in the creation, must be regarded as lying outside of all Christian consideration. Believers could, when the spheres are thus distinctly marked and the lines are thus distinctly drawn, deny all rights to those whose judgments are determined by the flesh and, on the ground of their irrelevancy and incompetency, refuse to heed their plea.

But this would not solve the problem, because it would ignore parts that are essential to its solution. "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary, the one to the other," Gal. 5, 17. In cases where the spirit of God has not entered the heart by His word and His supernatural power there is no conflict in the domain of the gospel, because all the resistance to devices and plans that natural conscience would offer would necessarily lie on the plane of nature, above which natural reason, though fortified by conscience, never can raise itself. Therefore any resistance to sin in such a case would be only an effort to rescue the better nature, as represented by conscience, against the lusts of the flesh, which lead to death and damnation. The Spirit of God has not entered the hearts as long as all the power of grace in Word and Sacrament has been excluded, and therefore there can be in such cases only a conflict between natural impulses and the natural conscience, without any reference to the supernatural power of grace. The conflict, so far as this can be recognized at all as a reality, is on the plane of nature, and lies between the natural lust and the natural conscience, so that it never reaches the domain of grace, which lies above all natural endowment and all possibilities of natural powers. The spheres of thought and action in the two domains of nature and grace are different, and the failure to distinguish them is a fundamental error that leads to blundering all the way through the subject. The revelation and communication of grace in Christ is not an increment of natural light and a stimulation of natural life, but the bestowal of a supernatural light and life to those who are by reason of sin naturally benighted and dead. There is a clearly marked dividing line between nature and grace, notwithstanding that grace takes hold of created powers and works for the accomplishment of the divine purpose as that designed in their original bestowal. Therefore, if we had only the abstract question of the difference between nature

and grace to deal with, we would have little difficulty. The two classes of those who believe in Christ and in the Bible that reveals Christ, and of those who reject Christ and the supernatural revelation which testifies of Him, are easily distinguished. Accordingly it is easy to understand that he that believeth shall be saved, but he that believeth not shall be damned. The one accepts the Saviour and the other rejects the Saviour; the one is saved and the other lost. The whole case thus seems plain.

And yet it is not as plain as it seems. The abstract logical sundering of people into the two classes of believers and unbelievers does not meet the requirements for decision in concrete cases. The reason lies in the nature of the cases that are presented for our consideration. Here is a man who openly rejects the revelation given in Holy Scripture and wants no part in the redemption through the mediation of Christ which it offers. His relation to us is easily decided, because he expressly takes his place among those who in their estimation are not poor sinners that need grace for their salvation. He does not regard himself in need of a Saviour and has therefore no need of Christ and the salvation which by grace is offered in His name. This case is plain enough, and the claims of such persons on the basis of natural benevolence and good deeds deceive no intelligent Christian, though the former assert and insist that their good works are as worthy of commendation as those of the best of the latter, and though they claim a merit for them which all Christians repudiate. These know no merit before God but that of Christ, who fulfilled all righteousness for all men, all of whom have failed to fulfill it.

There are thus two classes that are not separated only in thought, but are separated in fact. And the thought and the fact may not be the same. Our judgments are fallible. While we have sufficient data in the revelation given in Scripture to distinguish between natural power and gifts of grace, we have no means of discerning the heart, and consequently no way of knowing whether those who confess Christ as their Saviour, and accordingly repudiate all other merit but that of His fulfilment of all righteousness in our stead and in our behalf, do this intelligently and sincerely, or only for reasons that lie outside of the plan of salvation, for no reason at all but that of prevailing custom and the force of habit under its training, so that it is mere hypocrisy or mere mimicry. We have no means of distinguishing between reality and pretenses in the out-

ward confession except so far as the work gives the lie to the word, and in the application of this criterion also we are liable to err, because the mind may be fully in accord with the law of right while the act is entirely inadequate to its expression. Hence the necessity of applying the law of charity in our judgments of persons, although it is a plain misapplication of that law to abate anything of its demands, whether this refers to the commandments or to the promises of God, to the law or to the gospel, because man has not the authority to change God's Word and only manifests his vain presumption when he stupidly undertakes it.

Hence it is apparent that there is not only a distinction to be made between believers and unbelievers, according to the many declarations of the Scriptures, which furnish all needful definitions of each class and the essential difference between them, but also between believers, so far as they adequately or inadequately confess the truth which makes them Christians. Some by the grace of God renounce all confidence in the flesh, whether this presents itself in the form of reason, of feeling or of self-will, moved by either or both. Some, though the grace of God is operative in their hearts, permit reason to have a voice, allow feelings to have their sway, and then by admitting the influence of the flesh in its various forms, obstruct the way of grace, and to that extent cripple the Christian life. They are Christians notwithstanding their error in doctrine and their transgressions of the law in conduct, and they must be treated as such when their profession and their practice give evidence that they sincerely believe the Scriptures and cling to Christ, of whom these Scriptures testify, as the Saviour of their sinful and therefore lost souls. There are therefore distinctions to be made between believers and believers as well as between believers and unbelievers. When by the grace of God a soul through the Holy Spirit, operating by means of the Word and Sacrament, believes in the Lord Jesus unto its salvation, it is not exempted from the obligation to hear the Word of God and keep it. They who hear and keep this Word are pronounced blessed by the Lord of all. A failure in respect to this keeping, whether in faith or life, may bring disaster and result in death. Charity can therefore never pronounce error in either respect a matter of indifference. To a believer shortcomings and transgressions, whether in knowledge or feeling or willing or doing, do not bring damnation; for there is no "condemnation to them which are in Christ

Jesus," Rom. 8, 1. They are safe, notwithstanding all their sins, when and as long as they by faith appropriate the merits of Christ offered in the gospel. Christ came to save sinners. When men, conscious of their sin and penitently seeking only mercy, come to God in sincere faith, pleading only the merit of Christ, He will in no wise cast them out. They will be saved, whether they are Lutherans or Romanists, as these are only earthly distinctions, which have no effect on the judgment day, when only the Word, as the revelation of the mind of God for our instruction and admonition and comfort, shall be the norm of the final and everlasting decision. Those who believe shall be saved. About that there can be no question among the disciples of Christ, who are such because they hear His Word and never can be such if they renounce it, and, preferring their own reason or their own feelings to its plain declarations, fall back, in their self-will, into the slavery of Satan, while they profess a larger liberty that refuses to be bounded by the will of God as revealed in the Scriptures. "He that believeth not shall be damned." That is just as much beyond question among those who believe the Bible and are true disciples of Christ, because it is the plain declaration of the Lord Himself, as it is that those who raise a quarrel about it place themselves beyond the divinely prescribed rule of Christian faith and life and fellowship, and can be dealt with only as people outside the pale of the Church, which includes only those who hear the Word of God and keep it, and are therefore the blessed heirs of the kingdom.

The two classes are thus clearly defined and logically we have no trouble to distinguish them. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned," Mark 16, 16. This is the Lord's own decision of all controversies that might arise on this point, and this is the decision that shall stand on the judgment day. It is therefore only a manifestation of human folly when modifications of the divine rule are proposed on grounds of human reason or human feeling or human experience. The ways of God are grounded in infinite wisdom, and our finite thinking with all the conceit of its power, which so often renders it rebellious and in many instances ridiculous, can as little change the order of grace as it can the order of nature. God works out His will, without taking counsel with His creatures, least of all with the creatures whom sin has benighted, but whom

that very sin that has rendered them incompetent makes presumptuous. "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the World of the Lord endureth forever; and this is the Word which by the Gospel is preached unto you," 1 Pet. 1, 24. 25. That Word is God's own decision of controversies on the question: What must I do to be saved? And it clearly separates between the saved and the lost on the basis of believers and unbelievers. That is as clear in the Bible as language can make it.

But we must recur to the real difficulty in this matter. This lies in the differences of individuals, and the consequent differences of churches based on those individual differences. A person may be a Christian though he errs in some points of doctrine and fails in some respects in regard to the Christian life. He may be a sincere believer, though he fails in manifold ways. He is not without sin, as the best and holiest of men are not without some shortcomings and transgressions. But he may be a child of God through faith in our Lord Jesus Christ, notwithstanding such failures. Thus we are constrained to make a distinction not only among those who accept the Bible and those who reject it, but also among those who accept it. Some of these accept it absolutely, so that no science and no philosophy is recognized against it; some recognize it, but only in a half-hearted way, so that their reason and their feeling are heeded and permitted to influence their convictions. There are thus errors in doctrine among Christians as there are errors in life; and between those who err in doctrine or life in any point of gospel or law there is of course a difference. That must be recognized as a matter of fundamental import; because the whole foundation is evidently subverted when all distinctions between truth and error and between right and wrong have been obliterated. Indifference to the Word of God is the foe of all salvation and of all righteousness.

But it would be without warrant in revelation, and even without warrant in reason, to assume that all who err in faith or life are therefore enemies of the cross of Christ, or that they have rejected the kingdom which is not of this world. That is just one of the judgments against which Christians are required to guard and which belongs to the category of which we are speaking. It is an error, though one into which an earnest mind may

easily fall and which only uncharitableness could pronounce malicious and deadly. It might be such, but it is not necessarily such, and therefore Christian love will not consent to pronounce it such. This furnishes an example of our contention. Men may err in thinking and may err in doing, and still remain sincere believers in Christ who richly and daily receive remission of sins through faith in our Lord Jesus Christ, and therefore remain members of the Lord's body, which is the Church of the living God, the ground and pillar of the truth.

The trouble with many Christians in this respect is that they do not strictly abide by the Word of God, and therefore sometimes condemn where that Word does not condemn, and sometimes justify where that Word does not justify. The fundamental error is always that human reason or human feeling is substituted for the declaration of the Word of our God, who is Lord of all and who will not give His glory to another. The unjustifiable error in doctrine is justified by human reason and wisdom, and the unjustifiable error of life is justified by the claim of higher demands of natural impulse or of higher demands of judgment as the expression of our proper intellectual nature. In both cases the Word, which is given us for our guidance, is in some respects disregarded, while in other respects it is accepted as the rule of doctrine and life.

Manifestly the claims of nature, as against the authority of God, cannot be allowed. They appeal sometimes to our natural reason, and sometimes to our natural feeling, but when these conflict with the supernatural revelation which is given us in Holy Scriptures, they have no foundation for their plea. Neither human reason nor human feeling can avail us in the degradation and misery into which sin has brought us, and only grace can help us where all the powers of nature fail us. We are sinners, and all the powers of nature, and of reason manipulating those powers of nature, cannot help us. We are a lost race, and only the grace of our Lord Jesus Christ can save us. It is a sorrowful subject, but only the sin that has come into the world can prevent us from giving it due attention.

The revelation offered us in Holy Scripture gives us some plain truth to start with. First, we are sinners against the holy commandments of God, and are therefore condemned. Secondly, we have no health and no strength in us, and can therefore never, by all the efforts which

we make or can make, fulfill the divine requirements. Thirdly, we have no resources of strength and power, seeing that we are dead in trespasses and sins, that could supply our natural want. We are lost in sin, and no purposed holiness of thinking or feeling or willing or doing can help us. Only despair can follow an honest and intelligent view of our condition. And that is just what the divine revelation given in the Bible, in the first instance, means and purposes. If we would be saved we must despair of ourselves. From the standpoint of the law we never see things rightly until it becomes clear to us that we are lost and that our case is hopeless. But the Gospel, not the law, is the chief purpose of supernatural revelation, and therefore the great commission is to preach the Gospel. Damnation, which in divine righteousness of necessity follows sin, would come without a special revelation: salvation, which is possible only by a special intervention of divine love and mercy through the mission of Christ, man knows nothing about and can know nothing about, except as God is pleased to reveal His purpose of love, as He has graciously done it in the Gospel. When this is embraced in faith, which the Holy Spirit works by the power of divine truth revealed in the Scriptures and preached in the churches, there is peace to the soul in Christ and joy in the hope of glory. All those who believe this truth unto salvation—only these, and no others—form the body of Christ, the spiritual kingdom over which He reigns and which is not of this world. It is the Church of the living God, the company of those who are saved by grace through faith in our Lord Jesus Christ as the Lamb of God that taketh away the sins of the world.

And now when a visible organization is formed by those who believe the truth in Jesus as written in the Holy Scriptures, by which alone we know it and can know it, what shall we say when one or the other presents himself for membership who declares himself not in accord with the congregation, and with the larger body of believers with which that congregation stands in unity of the faith? For our human reason and our human feelings the difficulty is great. It is evidently illogical to declare that he cannot be a Christian and therefore cannot be accepted. It is evidently wrong to declare that he rejects the Word of the Lord, and therefore we disciples of the Lord can have no sympathy with him in any respect. He may be a Christian, notwithstanding his intellectual error, as an-

other may be a Christian, notwithstanding his mistake in a matter of moral conduct. There are sins which are not unto death, and a believer who is guilty of them must not be condemned when it is not apparent that the Lord condemns him. This law of charity is plain. One who errs in doctrine, so long as he recognizes his sinfulness and his dependence on Christ for deliverance from its damnation, is in the same condition as one who errs in life, but trusts in the redemption through Christ for his escape from the consequences of his sin. In either case only Christ can save us; in both cases He does save us through faith. When a person declares that he wants no part in such salvation through the merits of Christ as the only Saviour of all men, the case is plain. "He that believeth not shall be damned." That is the unalterable decree of the Lord of all, whether His creatures whom He has endowed with intelligence like it or dislike it. Their sin, and their pride under the dominion of sin, of course dislikes it. But it is plainly the Lord's decree, which is revealed for our learning and warning and comfort, and according to which the final judgment that ends the purpose of God as regards this earth shall be pronounced. To Christians this causes no doubts and no perplexities. It is all settled and all clearly made known to all whom it concerns. But this does not remove all difficulties in regard to church membership and church fellowship. As according to the Lord's Word Christians must decide with whom they will associate in congregations and at the altar, and as He has made them responsible for all failures to heed the revelation of His will in this as in every other regard, there is large room for earnest thought and ardent prayer and careful judgment in the execution of the Master's will, because we are so easily led astray by reason and feeling that is altogether of the flesh.

The Lord Himself gives us plain directions for our guidance in this matter. Through the apostle He tells us: "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and the same judgment." 1 Cor. 1, 10. If any are unwilling in this regard and prefer their own ways, the rule is laid down in revelation: "I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them." Rom. 16, 17. Hence, the commandment is given

through St. Jude: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful to write unto you and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints." Jude 3. So far there is not the least difficulty for those who believe the Word of God and by the grace of our Lord Jesus are led by the Holy Spirit to heed what is written for our learning. It is all plain and perspicuous, so that he who runs may read, and he who will not read, is unfit for the fellowship with Christians.

But the application in church organization and fellowship has some difficulty notwithstanding. This difficulty is threefold. In the first place, not all who profess to be Christians are willing to submit absolutely to the Word of God revealed by inspiration and recorded in Holy Scripture, but claim some right of human reason and human feeling and human will as against any absolute authority, though it be claimed to be divine. In the second place, some who are willing to recognize the absolute authority of God, as the Almighty Maker and Ruler of the universe, are not fully convinced that their thinking and their feeling and their willing, though it seems in conflict with the Word of revelation, is not in complete accord with its spirit, which is presumed to recognize the rights of man as his intelligence interprets them. In the third place, there are many who are always ready to profess absolute submission to the Word of God as the Bible declares it, and would tremble if any disloyalty to the Scriptures appeared in their consciousness and would indignantly resent any thought of such disloyalty, but who ignorantly err, sometimes even to the extent of making the foundation of their own faith as well as that of others insecure. If it were so that the Church of Christ needs no visible organization and that the Head of the Church does not require it, these difficulties would not exist, because we would have no calling to concern ourselves about our neighbor's faith and would be interested only in the maintenance of common rights and the practice of common charity, to the exclusion of all questions about the common salvation and the conditions of its attainment as well as of church fellowship here and hereafter. But Christians "are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light." 1 Pet. 2, 9. They have therefore the commission by the Lord to whom all

power is given in heaven and in earth: "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." Matt. 28, 19-20. This gives them a calling that precludes any such quibbling inquiries as that, "Am I my brother's keeper?" Christians are impelled by the Holy Spirit that is in them to confess Christ, to join with others who are thus impelled to worship God in His dear name, and to organize for work and worship under His command as the company of His disciples. It is then that the difficulty presents itself; for while the Lord in His omniscience knoweth them that are His, and therefore needs no such classification as we have made, we do not. And yet we must decide, seeing that we are forbidden to have fellowship with all works of darkness, whether they come under the heathen or the Christian name, and are required to be perfectly joined together in one mind with those who are Christ's.

If the difficulty thus presented were generally realized, we are quite sure that many of the harsh judgments pronounced by professed Christians against others who conscientiously reject their unionistic theories would be impossible, except on the assumption that they are not willing to live under Christ in His kingdom, but are determined to assert the assumed rights of their own reason and sensibility and will against any claims of the Word of God, against which all Christians, so far as they know the truth in Jesus, and are sincere in confessing it as they believe it, can concede no right and no rights. It is plain that from those who, assuming that their own feeling and reason and will can decide the matter, we are divided by a barrier that no power of argument can break down. No superiority of one man's wisdom to that of another can be allowed as decisive in matters that reach far beyond all powers of human wisdom, but all Christians as such admit the superiority of God's wisdom. This He has made known, so far as it is needful for our comfort and our guidance on our earthly journey, and to this Christians are bound and, seeing that it is their guiding star in the manifold perplexities of life, they are gladly and freely bound, not under a law that enslaves them, but under grace that emancipates them. When Christians know the truth revealed in Scripture, they cheerfully accept it. If a person will not accept it when

he knows it as the plain statement of the Bible, he is not a Christian; and when he rejects Christ as the Savior, to whom the whole Bible bears testimony as the only Savior of the world, he is not a Christian; and when in the conflict between the Spirit and the flesh, whether on a subject of faith or of life, he consciously decides in favor of the flesh against the Spirit of God speaking through the word of supernatural revelation in the Bible, he is not a Christian. He that hath not the Spirit of Christ is none of His. Such cases are very clear to Christians, because the Word of God gives us all needful information in regard to them. If any would complain that in such cases justice is not done them, the shortest way to deal with them is to refer them to the revealed decision of the Lord, and to the judgment of the last day, which shall be according to the eternal truth and right which the Word reveals.

But not everything is so clear. There are complicated cases. Whilst those who distinctly avow their unbelief as regards the Gospel and their independence as regards the law, and thus plainly declare that they will not be subject to the Bible and will not be led by its promises or its precepts, in the mind of all Christendom pronounce their own condemnation and place themselves beyond all Christian sentiment except that of pity, there are numerous cases of aberration from the Word that are not of this kind and that are not so easy of decision. There are some who err in doctrine and some who err in life without denying that Jesus is the Christ, the Saviour of the world, and without rejecting the authority of Holy Scripture. And of these there are various sorts and of various degrees of aberration from the faith for which we are commanded to contend. Some have historical doubts, some have dogmatical doubts, some have exegetical doubts, some have moral doubts. We have such cases as that of Colenso and of Briggs and of Giffert and of Baur, and of a whole host of theologians and moralists, some of whom have even claimed adherence to the Lutheran Church. They all claim recognition as Christians. Shall we deny them Christian fellowship? No clear Christian mind that has duly considered the subject of visible church organization and has discovered the essential matters concerned, will have failed to see the difficulty thus presented. It seems reasonable when learned errorists urge their contention that illiterate people have no right to reject men who know more of the subject involved than they have the means of know-

ing or can even pretend to know. It seems right that erudition should be recognized and that Christians in their own interest, as well as in the cause of righteousness and learning throughout the earth, should give due heed to what the men of science and philosophy and research, and all that, say on subjects of revelation. And the teachers in the Church—shall they not heed the voice of their teachers in science and philosophy and history? It is a hard question for modest men who lay no claim to great learning, or great power of thought, or anything great, but in their humility feel their littleness in everything. And when the occasion comes that they must decide between the results of great learning in all the various branches of scientific exploration and investigation and determination, what shall they say? If they are faithless, of course they can only yield to what seems to them the inevitable, and are thus carried along by the current. But there are always some who do not recognize that as the inevitable result. They have faith, and therefore will not be carried about by every wind of doctrine, however strong may be its force on our sinful nature. Knowing their sin and their consequent inability in spiritual matters, they hearken to the Word of God, and let that decide, unconcerned in their faith whether the wisdom of this world pronounces them wise men or fools. They know by the Scriptures in whom they have believed, and in the peace of God which passeth understanding they continue steadfastly in the apostles' doctrine and fellowship. Like the Syrophenician woman they adhere to the truth in Jesus whatever may oppose. I may not know as much as Voltaire or Ingersoll, as Darwin or Huxley, as Kant or Hegel, as Briggs or Giffert; but I do know on the testimony of Holy Scripture, which can be known and read of all men, that Jesus, the Lamb of God that taketh away the sin of the world, has taken my sins away and made me a jubilant child of God and an heir of eternal glory. That at least is sure, though it is sure only to those who believe. We can desire and can have no fellowship with those who in this main thing have nothing in common with us. By their own declaration we are separated. Believers and unbelievers are two distinct parties. They are forever separated, because in regard to the truth which is revealed in Holy Scripture some believe and some deny, and because this truth decides forever the relations of the parties involved. When, therefore, a person desires no fellowship

with Christians as the Scriptures define Christianity and fellowship, the matter is easily settled. His liberty to decline must be recognized on grounds both of natural reason and supernatural revelation. And if he desires such fellowship on a basis that is subversive of Christianity and which he would substitute for the truth in Jesus, both faith and self-respect would move believers to decline the offer and resent the insult. The trouble comes only when a person errs from the way of truth, but still confesses his adherence to Christ as the Saviour and his subjection to the authority of Holy Scripture. He claims to be a Christian and desires the fellowship of Christians in the Christian Church. But he errs from the truth which the Scriptures teach and which the Church confesses. That is the difficulty that confronts us in the case both of individuals desiring communion and denominations desiring intercommunion. What can a Christian then do but contend earnestly for the faith once delivered to the saints?

A very cheap and a very easy way to rid ourselves of such trouble is to appeal to the law of love and the rule of peace, and on that ground to declare all doubts and scruples needless and all concern about it mere narrowness and bigotry. But manifestly this way is open only to those who, whether in ignorance or in wantonness, pay no regard to the instructions and pleadings and warnings of the Lord, who alone builds the Church, although it pleases Him to make His disciples co-workers. They are to use His means of grace for the gathering of all people into His kingdom, but they are to abate nothing of His Word and of His conditions of discipleship and of citizenship in His kingdom. He abates nothing, and He requires His people to be loyal and faithful. Therefore the free and easy way to deal with the difficulty is the way of unbelief and apostasy, though it wears the cloak of a larger love that would surpass that of the Lord and rule out His righteousness. No humble believer who knows sin and his Saviour and clings to Him as his only comfort and joy and hope can readily or ultimately adopt that way. The recognized fact that Christ is Lord, not he, will of necessity be a barrier to its adoption.

Hence it comes that even many Christians whose errings in regard to the teachings of Scripture lead them to a liberalism and unionism which the Scriptures condemn, and as one reason for the condemnation urge the love that seems to sanction them, are still not willing to apply their

principle with any consistency. When a thief or an adulterer or a drunkard claims to be a Christian and seeks fellowship with Christians in the Christian Church, why are there any scruples about it? Why is penitence and renunciation of the sin required as a necessary condition? People feel, if they do not clearly see, that after all love does not involve fellowship with all sorts of sin. At least some sins must be renounced and put away before there can with a good conscience be communion with the sinner.

Not much investigation and not much skill is needed to discover where the difference lies. Two points at once present themselves to the thoughtful mind. One is that distinctions are made on grounds of natural reason, so that certain immoralities are condemned by all men, whatever their religious convictions may be. A robber or a murderer is a bad man in the eyes of all men, irrespective of religious considerations. The other is that these natural thoughts and feelings easily become dominant in the minds of men even when they have become Christians, and thus regulate their opinions. They accept the truth, or think they accept it, but are still directed by the law which natural reason prescribes, and therefore, according to this pronounce all their judgments.

This presents to the Christian mind the unpleasant and unwelcome fact that many of those who profess to be Christians, and some of whom are such notwithstanding their error, practically recognize only the natural law, which is common to all men, and are not affected by the special revelation given us in Christ and in the Holy Scripture which reveals Christ. Their standard is nature, and therefore they do not take into account what the Bible teaches. When such persons set themselves against the truth revealed in Holy Scripture, the plain duty of believers is to hold fast that which they have. They must do this for their own sake, that no man take their crown; they must do this for the sake of their fellowmen, that they may not be deprived of the gospel which alone can save them from their sin; they must do this for the Lord's sake, that He may have all the glory of man's salvation on earth as it is given to Him in heaven. And when they do their plain duty as witnesses for the truth in Jesus as revealed in Scripture, of course there is contention. Why shrink from it when the Lord has expressly commanded it? Be thou faithful unto death, and the Lord will take care of all consequences.

THE HISTORICAL DEVELOPMENT OF LUTHER'S THEOLOGY WITH RESPECT TO THE DOCTRINE OF PREDESTINATION.

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Third Article. Further Development.

In his first Exposition of the Psalms (1513 and 1514) Luther refrained from discussing predestinarian premises and left many problems unsolved. He was too much engaged teaching the plain and practical doctrines of salvation through Christ to the common people, to find time and leisure for indulging in abstract speculations. It is noteworthy that although he held at this time the theory of "unconditioned election," he did not base the doctrine of salvation upon this theory. When treating of the sinner's redemption and justification, he purposely refrained from theorizing upon barren abstractions and pointed men directly to Christ and to His Gospel with its simple declarations and promises of forgiveness of sin, life and salvation. At a later time he entered into more minute and elaborate discussions of predestination, but his utterances on this doctrine were generally in keeping with the positions he had advanced in his Annotations on the Psalms.

Luther was not so much concerned about the problem of the Divine decrees as about teaching what was necessary to obtain salvation. God's boundless grace, revealed in the Gospel of Christ, was always the paramount principle of his theology and therefore the prevailing determinism of that age could not become the central point of his teaching.

Dr. Köstlin says in his work on Luther's Theology: "Moreover, the point of view from which he, at least in his practical expositions of saving truth, regarded the doctrine of foreordination, is revealed to us through the report of a sermon preached at Dresden on St. James' Day (July 25), 1517, but unfortunately not preserved. Its argument is summarized as follows: No man dare cast away his assurance of salvation; for those who attentively hear the Word of God are true pupils of Christ, elected and predestinated to eternal life. The entire doctrine of predestination has, when viewed in the light of our knowledge of Christ, a peculiar power to deliver us from such anxiety on account of our unworthiness as would drive us away from God, when we need above all else to draw near to Him.

It is evident that he must in this case have preached predestination as Staupitz had taught him to regard it, and as he himself afterward in many instances explained it to persons in spiritual distress. Instead of encouraging speculations upon the questions, whether God's gracious decree may not have left out many persons, whether in consequence of this, it is not impossible that Christ should be an actual Savior for all men; and whether the proper hearing of the message of grace is possible to all—he simply exhorts all to such a hearing and to the contemplation of Christ as the central object in all divine revelation." (pp. 197-198).

A little further on Dr. Köstlin says: "We must be particularly careful, when selecting separate sentences from Luther's writings which appear to oppose a strict theory of predestination, not to imagine that the consequences which may be naturally involved in them were already clearly developed in the mind of Luther; for it is just the question, how much weight should be attached to such sporadic utterances when compared with the other aspect of his religious views, i. e. with the stress which he habitually laid upon the absolute nature of grace, and his consequent deep conviction of the efficient agency of God in all things. We must always be content to discover the ideas upon which the chief stress was laid in the religious consciousness of Luther and the real central point in his preaching, as has been already remarked when tracing his conception of God Himself. If we then observe a lack of carefulness in adjusting the relations of concomitant ideas, this must be set down as a characteristic trait of the Reformer." (p. 199.) Luther was not so solicitous with regard to establishing a humanly devised system or theory of predestination, as he was about preaching and proclaiming the plain and practical doctrine of salvation by grace. Through his whole doctrinal development he was led step by step by the Spirit of Truth.

Dr. Köstlin says in his work with reference to Luther's "Operationes in Psalmos": "But what, he (Luther) asks still further, if one be alarmed at the thought of predestination—that his hope is all in vain, unless he has been predestinated? This he declares to be by far the most perilous of all temptations, and his earnest counsel to those assailed by it is to cast away the thought as displeasing to God. That it does not come from God may be clearly recognized, because everything that comes from Him im-

pels us to fulfill His commandments and will, whereas these inquisitive and anxious cares about predestination are forbidden by God, who would have all care cast upon Himself. They come from the devil, who wants to make us forget the divine commandment that we should believe and hope. If we, on the other hand, obey the will of God, predestination will find its own fulfilment without our cares." (pp. 329 and 330). "Luther remarks in conclusion, that if God should reveal to us His secret counsels, we would first tremble, and then become either despisers or despairing; if He had no secret thoughts concerning us, neither would He be feared, nor would there be any room for faith, hope or love on our part." (pp. 330 and 331).

A little further on Dr. Köstlin remarks: "We shall find the conception here presented of Luther's doctrine of predestination absolutely confirmed in the writings of the following years. He had, indeed, long since learned from Staupitz to seek comfort, when distressed by the terrors of the absolute divine decree, not in the conviction that God has truly, so far as the decision lies in his hands, prepared salvation for all, but by casting such anxieties entirely aside as displeasing to God." (Luther's Theol., Vol. 1, p. 332). It is highly significant that in his utterances on the doctrine of predestination Luther was always careful to avoid useless human speculations which produce doubts and anxieties in the mind and lead either to presumption and despair.

In his sermon *von Bereitung zum Sterben* Luther "again declares, that it is the greatest wile of the devil to lead us to search out the 'divine counsel of secrecy,' and seek a sign of the divine will; and he now points simply and directly to the picture of Christ (and, further, to that of His saints, who have, in the grace of God, overcome sin and death). In Christ, and His sufferings and death, we are to see our sins already overcome and death slain. Beholding this, the uncertain predestination is made certain to us. That we should thus cling to Christ, is the will of the Father. Of all this, moreover, the outward words spoken by the priest and the sacraments are the signs and recorded testimonials. If any man take his stand upon these, and boast of them, his election and predestination will of themselves, without his care and toil, become manifest. We have here already, in outlines clear and definite, the course which Luther was ever afterward accustomed to pursue when dealing with those who were distressed upon the subject of predestination. The only question remain-

ing is, whether he retained also at a later day his belief in a secret counsel of God as to the individuals in whom he would bring to pass such a looking upon Christ." (Theol. of Luther, Vol. 1, pp. 332-333.)

In reading the earlier utterances of Luther on the doctrine of predestination we must constantly bear in mind that the full knowledge of the evangelical truth did not spring up in his mind all at once, but that he was led step by step to ever clearer conceptions of that truth by the Holy Spirit through the Word. We may well apply the words of Holy Writ to the great Reformer: But the path of the just is as the shining light, that shineth more and more unto the perfect day (Prov. 4, 18).

WHAT DOES BAPTISM GIVE OR PROFIT?

A CATECHIZATION PUBLISHED AT THE REQUEST OF
THE COLUMBUS CONFERENCE.

Dear Children, in former lessons we learned who instituted baptism. To know that Jesus is the author of this sacrament should be a sufficient reason why every one who claims to be a Christian should highly esteem and properly use it. Or do you think Jesus would have sent His disciples into all the world to do something which is of little or no importance? Jesus wants to accomplish some good through baptism. This leads us to the question in our catechism:

WHAT DOES BAPTISM GIVE OR PROFIT?

I shall first hear every one of you recite from memory Luther's answer to this question.

A, will you repeat this answer?

"It works forgiveness of sins, delivers from death and the devil, and gives everlasting salvation to all who believe it, as the words and promises of God declare."

B, will you repeat the same answer?

"It works forgiveness of sins etc."

Since every one of you has now repeated this answer, let us recite it in unison.

"It works forgiveness of sins etc."

Before going further, let us hear the words of promise to which Luther refers.

C, what are such words and promises of God?

"Those which Christ, our Lord, speaks in the last chapter of Mark: He that believeth and is baptized shall be saved; but he that believeth not, shall be damned."

D, repeat the same.

"Those which Christ, our Lord, speaks etc."

Will all of you repeat these promises together?

"Those which Christ, our Lord, etc."

We shall now go back to the first answer given to-day. A, what did you say of baptism?

"It works forgiveness of sins etc."

You say that baptism *works* something, what do you mean by this?

It does something.

Could you mention some things of which you can say that they work something? A man—A machine—A medicine.

Have you ever seen a *picture* of anything of which you could say that the *picture* did some work?

No, I have not seen any.

How much wood would the picture of a man saw?

It would saw none whatever.

How many cars could the picture of a locomotive draw?

It could draw none at all.

How much good can the picture of a bottle of medicine do a sick person?

It could do no good.

Now apply this to baptism. If you say that baptism *works* something, what can it certainly not be?

It can not be a picture of something.

What is it, B, that baptism works?

It works forgiveness of sins.

C, what else does it do?

It delivers from death and the devil.

D, what does it give?

It gives eternal salvation,

Keep these words in mind, while we repeat a part of Luther's explanation of the second article of the Apostles' Creed, saying it in unison.

"I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord, who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death and from the power of the devil."

E, do you find anything in these words which reminds

you of that which we have to-day repeatedly heard concerning baptism?

You do not seem to see what I want. Let me ask again: What do we say in the creed that Jesus has done?

He has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death and from the power of the devil.

A, what do we say of baptism?

It works forgiveness of sins, delivers from death and the devil.

B, do we mean to say that Jesus has redeemed us from all sins and that baptism redeems us from sin also?

We do not mean to say this.

Why can we not mean this?

We would then have more than one Redeemer.

Can that not be the case?

No, it can not.

What proof can you bring from the Word of God, that there is only one in whom we have redemption?

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

That is right. You have learned this verse when we were studying the person and office of our Lord Jesus Christ. We then learned that the name Jesus means Savior and that He is the *only* Savior from sins.

C, what did Jesus do to save us from sin?

He fulfilled the law, He suffered and died for us.

D, what did Christ prepare or merit for us by His obedience, suffering and death?

The righteousness which avails before God.

E, when, however, will Christ's righteousness be of benefit to me?

If you believe in Him.

A, who must plant faith into our hearts?

The Holy Ghost.

B, where did we learn about this?

In the third article of the creed.

All of you repeat Luther's explanation of the third article.

"I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith."

Through what means does the Holy Ghost plant faith into the heart?

Through the Gospel.

In speaking of the sacraments in general, we learned that they are holy rites instituted by Christ Himself, whereby with visible means the treasures of the Gospel are offered, given and sealed to us. Since baptism is one of the sacraments, what does the Holy Ghost do through baptism?

He brings us the treasures of the Gospel.

But what is one of the things that comes through the Word of God?

Faith.

Since baptism brings us the same as the Gospel, what does baptism bring us?

It brings faith.

Having faith in Christ and thus His righteousness, what becomes of our sins?

We have forgiveness of our sins.

What does it mean to have forgiveness of sins?

The sins are taken away.

If some one has a debt and this debt is forgiven him, what must he not do with this debt?

He must not pay it.

If a person has done a wrong, but the one who was wronged forgives the offence, will the offender be punished for this wrong?

He will not.

What are all our sins?

They are wrongs and debts against God.

If God, now, forgives our sins, will He make us bear the punishment which they deserve?

He will not make us bear it.

This is certainly a great blessing. How happy we would be if we would at all times fully realize what forgiveness of sins means. The devil does not desire this. Therefore he sends false teachers who say that baptism does not *work* forgiveness of sins, but is only a picture or a type and reminder of the forgiveness of sins.

Will it be sufficient to tell such people, even if they claim to be Christians, that *Luther* says that baptism works forgiveness of sins?

That will not be sufficient.

What proof must we bring?

Proof from the Bible.

Our catechism gives us a number of passages which

show us that here, as in all other doctrines, the Lutheran Church holds fast to the plain Word.

A, would you repeat a passage in which we are told that we put on Christ by baptism?

"Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ."

B, what does St. Paul call the Galatians to whom he wrote these words?

He calls them children of God.

How does he say that they were made the children of God?

They were made such by faith in Christ. This faith unites them with Christ, so that He is in them and they are in Him.

But how does Paul say that they were united or brought into union with Christ?

By baptism.

What does Paul say of every one that has been baptized?

He says that he has put on Christ.

He speaks here as though Christ were put on like a garment which covers us. Therefore we also speak of the dress of Christ's righteousness which covers our sins. Who can repeat the hymn in which this is done?

"Jesus, Thy blood and righteousness

My beauty are, my glorious dress:

'Midst flaming worlds in these arrayed

With joy shall I lift up my head."

What becomes of our sins if we by baptism are made partakers of Christ's righteousness?

They are covered or forgiven.

But mark, now, had baptism anything to do with this? It had.

What did it do?

We were *baptized into Christ*.

B, would you repeat Acts 2, 38?

"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins."

Who said these words?

Your Biblical History is rusty. Take your Bibles and read the whole of the second chapter of the Acts.

Who can tell me now who spoke the words printed in our catechism?

Peter spoke them.

To whom did he address them?

To Jews at Jerusalem.

These Jews knew the Old Testament, the law and the prophets. They had heard John Baptist, and Jesus teach. Even now they had heard a long sermon by Peter in which he told them that Jesus, whom they had crucified, was both Lord and Christ. When they heard this, what question did they ask?

"Men and brethren, what shall we do?"

What is Peter's answer?

He says: "Repent and be baptized."

What does it mean to repent?

To be sorry for one's sins and to believe in Christ.

Why shall they be baptized?

For the remission of sins.

What is the difference between remission and forgiveness of sins?

There is no difference at all.

What does Peter accordingly say with regard to baptism?

That it works forgiveness of sins.

D, would you recite Acts 22, 16?

"And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

To whom was this directed?

Let us read a part of the 22d chapter of Acts, beginning at the first verse and reading to the seventeenth.

It was Saul of Tarsus to whom Ananias spoke the words found in the verse recited by D.

What is Saul asked to do?

He is to arise and to be baptized.

For what purpose is he to be baptized?

To wash away his sins.

What does also this passage say of baptism?

It washes away sins.

Does this differ from what Luther says when he writes. "Baptism works forgiveness of sins?"

It does not.

You see, then, that what the Lutheran Church believes and teaches concerning baptism is what God's Word teaches.

If baptism confers upon us the righteousness of Christ and thus the forgiveness of sins, we may well ask in the words of the catechism: "What is the blessed consequence of this?"

"That death and the devil no more can harm us, and that eternal life by faith is certain to us."

What do you say of death?

That it can no more harm us.

Does this mean that those who have been baptized do not die?

It does not mean this.

Why can you be sure that it does not mean this?

Because we see that those who have been baptized do die.

Is the separation of body and soul, which is temporal death, the only death of which the Bible speaks?

It is not, it speaks also of spiritual death and of eternal death.

What does sin and especially the sin of unbelief do in regard to our relation to God?

It separates us from God.

This separation we call *spiritual* death.

What is the eternal lot of those who die without faith?

They are damned.

This separation we call *eternal* death.

Now notice, baptism delivers us from every harm which any form of death could do us; for temporal death does not lead to eternal death, seeing that we have been freed from spiritual death.

What is done through baptism with sin?

We have forgiveness of sins.

What has thus been done with spiritual death?

It has been removed.

If sin has been made harmless, how is it about eternal death or damnation?

It will not be our lot.

If sin can not bring us into eternal damnation, can temporal death, the separation for a while of the body and the soul, really harm us?

It can not.

A, recite 1 Cor. 15, 54-57.

"Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

What does St. Paul say of death?

It is swallowed up.

You remember the rebellion of Korah. What did the earth do with him and his wicked followers?

The earth swallowed them up.

Did they do Israel any more harm after this?

They did not.

If now death is swallowed up, can it do us any more harm?

It can not.

What makes a serpent so dangerous?

Its bite or sting.

What does St. Paul say with regard to death?

That it has no more sting.

What is the sting of death, that is, what makes death so dreadful?

Sin is the sting of death.

Since sin has been forgiven us, can the death of the body bring death to the soul also, that is, can it separate us eternally from God's gracious presence?

It can not.

Death is like the serpent whose fangs have been drawn. He can do no harm. In fact, he is the means of bringing us into eternal life.

What besides death can do us no harm?

The devil can do us no harm.

Can you give me a passage which treats of this matter?

You do not find one. Perhaps you have been looking for a passage in which the word "devil" is found. Such an one is not given in the catechism. But read Col. i, 12-14.

"Giving thanks to the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: in whom we have redemption through His blood, even the forgiveness of sins."

For what does the apostle urge the Colossians to be thankful?

That God has made us meet to be partakers of the inheritance of the saints in light.

Had they not always been in this happy condition?

No, for they too were by nature the children of wrath.

In what kingdom were they?

In the kingdom of darkness.

Who is the ruler in this kingdom?

The prince of darkness.

But who is he?

The devil.

Now, what had to be done with the Colossians before they were children of light?

They had to be delivered from the power of darkness and had to be translated into the kingdom of God's dear Son.

This had all been done by whom?

By Jesus.

But stop for a moment, if a person comes to our country from England, Germany, Norway, Russia or any other foreign country and is made a citizen of our land, has the ruler of the land from which he comes any more power over him?

He has not.

Just as little right and power has the devil over us, who by baptism have been taken out of his kingdom and have been placed into the kingdom of Jesus Christ.

Since we are in Christ's kingdom, does the devil no more seek to reclaim us and force us into his service?

He does, for he tempts us daily.

Are we, however, still his slaves?

We are not, for we can drive him from us. "Resist the devil and he will flee from you." James 4, 7.

What must the devil's efforts even do in our case?

They must work for our good.

Look up Romans 8, 38. 39:

"For I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Let us think of a few cases of this kind. You remember Job, the man of God, and how God permitted Satan to try him. Peter and Paul were also tried by the devil, but they were not led back into his power and kingdom again.

Look up 1 John 4, 4. Read it.

"Ye are of God, little children, and have overcome them: because greater is He that is in you, than he that is in the world."

Through whom does the devil often tempt us?

Through the world.

Why can we overcome the world?

He that is in us is greater than he that is in the world.

Who is in us and who is in the world?

The triune God is in us, the devil is in the world.

Read also 1 John 5, 4.

"For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."

What accordingly can they do who stand in faith?

They can overcome the world. Remember, however, all the while that it is through *baptism* that we are born again and brought into Christ's kingdom.

These are certainly great blessings. Well may we ask: Will God really grant them, seeing that we are so very inconstant in our faith and love?

Yes, God will keep His word and will grant every blessing promised in baptism.

How can you prove this?

From the Bible.

What is told us concerning God's faithfulness?

Isaiah 54, 10, we read: "The mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee."

This passage certainly assures us that the covenant or agreement made in baptism by the Lord on the one hand and by ourselves on the other hand will never be broken by the Lord. Can we, however, say the same of us?

We cannot, for we daily sin much.

What hope is there for us, seeing that we have often broken our covenant?

We can return to God.

How do you know that He will accept us again?

He tells us that He has *mercy* on us.

Now let us look at the answer once more: What, according to our catechism and according to the Word of God, does baptism give or profit?

"It works forgiveness of sins, etc."

Having now seen what blessings baptism brings, we are ready for another question. It is this:

"Who has this benefit of baptism?" All who believe.

With what words does our Lord Jesus Christ Himself say this?

With these: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

What accordingly is not sufficient unto salvation?

Baptism is not sufficient.

What is required of every one that is baptized?

He must believe.

Does faith give baptism its efficacy?

It does not, for it is the Lord that gives it its power.

If a treasure is to be accepted and held firmly what must he have to whom it is offered?

He must have a hand with which to receive and to hold the treasure.

Forgiveness of sins is a great treasure. Can we accept and hold it with our hand?

We cannot.

How do we accept and hold it?

By faith.

Would you give me a familiar passage in which we are told what faith does?

"Therefore we conclude that a man is justified by faith without the deeds of the law." Rom. 3, 28.

What is every one that is baptized to believe?

He is to believe everything that is taught us concerning baptism.

We may well say that he must believe all that we have learned concerning the Father, Son and Holy Ghost. Where is this given us in a brief summary?

In the three articles of the apostles' creed.

How long must a person believe this?

All the days of his life.

Could you give me a passage which tells us this?

"Be thou faithful unto death and I will give thee a crown of life."

What would you say of a person who was baptized in his infancy, in his childhood and youth the faith planted in baptism was nurtured and developed, but when he grew up to manhood, he cast off his faith?

He is not saved.

If, however, the faith planted in baptism is to remain in our hearts and is also to grow, what must be done after a person has been baptized?

You do not seem to know. Let us try again. This is the spring of the year. You see the gardeners and farmers and even some city folks planting seeds and bulbs of flowers and vegetables. Some plant them into vessels filled with good ground. Is the planting all that is necessary to insure a healthy, thrifty plant? Again you do not seem to know. Suppose you take some flower pots into which some seeds or bulbs have been placed. Set one of them into a sunny place, give it plenty of pure air and water, what will be the result?

A nice plant.

Set the other into a dark, cold cellar, give it but little air and water. What will be the result?

It will grow but little and will soon die.

Just so it is with the faith planted into the heart in baptism. It must have the light and the dew from heaven. What is the light of God given to us?

It is His Word, for the psalmist says: "Thy Word is a lamp unto my feet, and a light unto my path."

When, however, will the Word of God serve to keep and increase our faith?

If it is taught and learned.

It is for this very purpose that we have congregational schools, Sunday schools, catechetical instructions, preaching, the Lord's Supper and private pastoral care, as well as the care and the instructions given by the parents and sponsors at home. When, however, will these benefit a person?

If he avails himself of them.

Here lies the fault in only too many instances. People have their children baptized and then fail to teach them or to have them carefully taught the truth of God's Word. The result is inevitable: The germ of faith dies, and, though baptized in infancy, the person is an old unbeliever and has no salvation.

One more question is found in our catechism. It is this: "Why is it not said: He that believeth not, and is not baptized, shall be damned?"

"Because a person can also obtain faith and be saved by the Word alone if only holy baptism be not despised."

Can you give the case of a person who evidently was not baptized, and still none less than Jesus Himself tells us that he went to paradise?

The thief on the cross.

If this man had had an opportunity, what would he undoubtedly have done?

He would have been baptized.

While we base the hope on this that unbaptized infants are not lost, does this furnish a ground for the carelessness of parents in regard to the baptism of their children?

By no means.

God holds us to the means provided, while He is free to use any means He may desire. The parent whose child was baptized has the express Word of God, the parent whose child is not baptized has no such word.

What do we owe our Savior for the great treasures given us in baptism?

We owe Him thanks and praise.

How is this expressed in the last stanza of the hymn which we sang at the opening of our lesson, No. 221?

“That by the water and the Word
We’re born again, we thank Thee, Lord!
In life and death Thine let us be,
And Thine in all eternity.”

THE TEMPTATION OF CHRIST.

AN EXEGETICO-DOGMATICO AND PRACTICAL EXPOSITION BY DR.
CARL GRAUL. TRANSLATED BY PROF. E. PFEIFFER, A. M.,
COLUMBUS, OHIO.

II.

THE FIRST TEMPTATION.

The forty days, during which the Son of man, consecrated and equipped for His office, was to prepare Himself for the performance of its duties, were drawing to a close. Lost in the contemplation of the messianic work that lay before Him, He had taken neither food nor drink; but, since His meat was, as He said, “to do the will of Him that sent me and to finish His work” (John 4, 34), divine omnipotence, whose operation is not limited to means, even as bread without the blessing and intervention of the Almighty would be an unfruitful stone, had sustained Him immediately. But it was not always to be thus. In due time the natural mode of sustenance had to be resumed, divine omnipotence withdrew from Him its sustaining power, and hunger, perhaps with all the more intensity because of the forty days’ fasting, made itself felt. Ἰσπερὺν ἐπείνασεν (“He was afterward an hungered”). That was the opportune moment for the tempter to approach Him. Hitherto, perhaps, only the ψυχὴ (soul), assailed by the horrors of the wilderness, presented a welcome point of attack; now, too, the σῶμα (body), tormented by hunger, offered him a convenient occasion for temptation, for he well knew: “Skin for skin, yea, all that a man hath will he give for his life.” (Job 2, 4.) Now, since, besides the psychical,

he had discovered the physical infirmity of human nature in the person of the Lord, he hoped to find in Him also the spiritual weakness of human nature; for he of course did not know that the human will, having yielded itself completely to the will of the indwelling Logos, was invincible so long as it did not itself withdraw from this union.

The tempter's first word was: "If Thou be the Son of God," and in this word we hear the echo of the heavenly voice at Jordan, "This is my beloved Son," only now it is spoken in satanic irony, as though he would forcibly remind Christ of the glaring contrast between His pretended divine origin and His helpless situation among the beasts of the wilderness. "Command that these stones be made bread." Accordingly, his satanic irony is intended to tempt Him to perform a miracle of divine omnipotence. But the Lord does not suffer Himself to be discouraged by a selfish desire of the flesh that is disinclined to fast, and so He resists amid want that temptation to which the first Adam succumbed amid plenty, namely, the lust of the flesh. For, in confident reliance upon divine omnipotence, whose creative word is bound to no secondary cause, and whose sustaining power He had Himself experienced for forty days, as had the children of Israel for forty years, He answered with the same words which conveyed to the children of Israel the lesson which they were to learn from their forty years' sojourn in the barren wilderness: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." As we have seen, these words refer primarily to the children of Israel, but they apply to Christ in a much higher degree, for Christ is according to His human nature the personal focus of the people Israel, the promised Seed, Israel in the highest sense of the word, and whereas the people Israel is in a figurative sense only the foster son of God, Christ is according to His divine nature in the strictest sense the essential Son of God.

THE SECOND TEMPTATION.

The first temptation to faint-heartedness (*Kleinmut*) through the lust of the flesh had not been successful. In the second temptation, which in a measure is only the reverse of the first, Satan seeks to enter into the ideas of the Lord, only that he goes too far and thus falls from one extreme into the other. Accordingly, he brings Him out of the wilderness, the resort of unclean spirits (Luke 11, 24), to Jerusalem, here very significantly called the *holy*

city, and sets Him on the pinnacle of the temple where the Holy One of Israel dwells, and his first word is again, "If Thou be the Son of God," and again we hear the echo of the heavenly voice at Jordan, "This is my beloved Son," but now only as satanic flattery, as though he would say: "If Thou art the Son of God, and I almost believe it myself, since Thou hast such childlike trust in God." For that this, too, should have been spoken ironically is not probable for the reason that now it is in the interest of Satan not to disturb the Lord with reference to His sonship with God, as he had done before, but rather to encourage security in this direction, seeing that he was about to suggest a perilous venture. "Cast Thyself down!" This satanic flattery, therefore, is intended to goad Him on to challenge divine omnipotence itself to perform a miracle in His behalf. And in order to make Him still more secure, Satan, quite in accordance with his plan of accommodation, at the holy place on the pinnacle of the temple in the holy city, proceeds to quote a passage of Holy Scripture—even as in controversy this is not infrequently done by those who have no respect for the Word, if it only suits their purpose—and so the tempter would, as it were, give Him to understand that he, too, is at home in the Scriptures and that he has been unjustly branded as an unbelieving spirit: "He shall give His angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

These words of the psalm do not, indeed, refer expressly to Christ, but to every child of God, whoever he may be, if only he trusts in the power and protection of the Almighty. The devil, however, applies the passage to Christ in particular because He, by virtue of His essential unity with God, was justified in appropriating in a far higher sense than any Old Testament saint the words of the 91st Psalm: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress, my God, in Him will I trust." And in truth the Lord had just manifested His spirit when He said: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." And so, in this respect also, Satan apes the Lord who had applied to Himself in a higher sense words which primarily referred to Israel. But in so doing he commits a two-fold error: first, he tears the passage out of its general connection in Scripture, and then he

mutilates the passage itself by intentionally omitting the words, "in all thy ways." This phrase, namely, expressly limits the promised protection to him who walks in the ways of his sphere or calling. But the air was not the sphere of the Son of Man, only the birds of heaven have their ways properly in the air; while the bird flies, man makes use of a stairway. Neither was it the calling of the Son of Man to descend through the air, for God had given Him no command to this effect. The same twofold error is committed by unbelievers in their appeal to Scripture. They take individual passages out of their connection irrespective of Scripture generally, as, for example, when they, in support of their denial of the unconditional truth of Christianity, appeal to 1 Thess. 5, 21: "Prove all things; hold fast that which is good," and entirely overlook the other passage of the same apostle, Gal. 1, 8: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." And then they also mutilate the individual passages themselves, as, for example, when they, in order to defend the unconditional admissibility of adaphora, confidently cite 1 Cor. 6, 12, "All things are lawful unto me," and prudently omit the qualifying clauses: "But all things are not expedient," and "I will not be brought under the power of any."

It only remains for us to consider what temptation there could have been for the Lord in the suggestion of Satan to cast Himself down from the pinnacle of the temple. Hardly another than the thought, so welcome to the pride of human nature: "If thou wilt descend through the air, especially down from the holy temple where the Holy One of Israel dwelleth, the wondering multitude will at once acknowledge Thee as the Son of Man, of whom Daniel prophesied: 'Behold, one like the Son of Man came with the clouds of heaven.'" But the Lord does not suffer Himself to be made presumptuous by a selfish desire of the flesh that is so loath to suffer ignominy, and so He resists in the days of contempt, when men hide their faces from Him (Is. 53, 3), the temptation to which Adam in the days of honor, when God Himself turned His face upon him, succumbed, namely, pride; for the latter desired at once to be as God (Gen. 3, 5), while the former, "being in the form of God, thought it not robbery to be equal with God." (Phil. 2, 6.) For, full of humble reverence for the holiness of God, He answered: "It is written again, Thou shalt not tempt the

Lord thy God." Without entering upon his arbitrary separation of a single passage from its scriptural connection and his wresting of the passage itself, and before bringing forth from the store-house of Scripture another unequivocal passage in explanation of the darker one cited, the Lord directs him at once to the foundation and cornerstone of all sound exegesis, the analogy of faith: "It is written again."

THE THIRD TEMPTATION.

With his temptation to faint-heartedness through the lust of the flesh and to presumptuousness through pride the tempter had been put to shame by Christ, whose sinless heart was neither discouraged nor haughty like our naturally depraved heart. Then Satan takes him back from the holy city, where the unclean spirit was least of all expected, into his proper domain, the wilderness. Some have been inclined to stumble at the fact that Satan, who had no part in the sinless nature of the Savior, was permitted to exercise such power over His person; but they evidently forget that God had made Him to be sin for us and had therefore also subjected Him to the power of Satan. Accordingly, as Chemnitz expresses it in his *Harmonia evangelistarum*, we have to marvel at and admire not so much the *potentia* of Satan as the *patientia* of the Savior. And what, in fine, is the difference between this direct, personal arbitrariness, by virtue of which Satan himself led Him out of the wilderness to Jerusalem, and from Jerusalem back into the wilderness, and the arbitrary power exercised through human agents, by which the soldiers lead Him bound to the High Priest, from the High Priest to Pilate, from Pilate to Herod, from Herod back to Pilate, and finally nail Him to the cross?

Here in the wilderness the proud spirit takes Him up into an exceeding high mountain. There he removes the mask that he has worn and comes out boldly with his satanic plan of winning the Savior for himself. Up to this point he had prudently avoided every appearance or intimation of evil intent, only secretly had he aimed to excite the lust of the flesh and thereby to tempt the Lord faintheartedly to help Himself, and to stir up pride and thereby to tempt the Lord to clamor presumptuously for God's miraculous help; but in vain, his covert schemes had failed. Now he drops the mask, and, whereas before he had rather intimated than shown Him the reward, he shows Him now boldly, as the god of this world, all

the kingdoms of the world and the glory of them and, instead of repeating a veiled suggestion, he advances a large, dazzling promise: "All these things will I give Thee!" while the satanic condition attached to this promise is left to follow innocently as though it were an insignificant trifle: "If Thou wilt fall down and worship me." But the Lord does not suffer Himself to be made idolatrous through a selfish desire of the flesh that is so covetous, and so He resists, in the days of His humiliation, when He became a servant of all, that temptation to which Adam in the days of his dominion, when the whole earth was made subject unto him (Gen. 1, 28), had succumbed, namely, the lust of the eyes. He saw, as did the woman (Gen. 3, 6), but hardly had Satan shown Him the kingdoms of the world and the glory of them, when, filled with love and devotion to the divine majesty, and forestalling every further attempt on the part of Satan, He says: "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

Several questions arise in this connection. And the first is, How are we to understand this showing of all the kingdoms of the world? The usual explanation is that Satan showed the Lord all the kingdoms that could be seen from the mountain, while he only mentioned the others by name and, pointing toward heaven, spoke boastfully of their glory. This explanation might be accepted as satisfactory, since the glory of the land flowing with milk and honey which could be viewed from the "exceeding high mountain" furnished enough tinder for the lust of the eyes, but it can hardly stand unchallenged in view of the more exact account of Luke, who to the *ἔδειξεν* (showed) adds the words *ἐν στιγμή ὡς ἰδέσθαι* (in a moment of time). This phrase positively excludes a successive showing and indicates a comprehensive, momentary view. We therefore adhere strictly to the Word and conclude that Satan showed the Lord all the kingdoms of the world not only by way of description, but in fact. But how was this possible from the restricted view-point of the mountain, however high it was? Not otherwise than through a conjured panorama, we do not mean a delusive fancy which Satan had projected into the Lord's soul, for that could not have occurred without momentary error in Him who is the personification of truth,—and error is connected with sin,—but an objective phantom, which the Lord also at once recognized as such. Whoever is disposed to deny to the father of lies the possession of such magical powers must also dis-

believe the biblical account of what the Egyptian magicians were able to do in imitation of Moses; here, too, the disciple is not above his master. And that in this case, when everything was at stake, the master exerted his utmost cunning, no one who concedes that he possesses art and cunning will call in question. Accordingly it is not apparent why, to please unbelief, we should insist on explaining away the extraordinary feature of the circumstance which Luke evidently intimates when he puts the words "in a moment of time" in sharp contrast with "all the kingdoms."

The second question to be considered in this connection is this: What does Satan mean when he claims that all the kingdoms of the world have been delivered unto him, and that he can give them to whomsoever he will? From the fact that he says "delivered" and not "belong" it appears that he does not mean to claim for himself a truly divine lordship over the kingdoms of the world; with such a palpable lie the wily spirit would hardly have approached the Son of man, in regard to whom he was by no means certain that He was not the Son of God. Rather do we see in his declaration a half-truth, or truth mixed with lie. The element of truth is this, that, as the god and prince of this world he works in the children of disobedience and is able to help them in their crooked ways to gain fame, wealth and influence. The falsehood consists in his acting as though such dominion had been granted unto him by due process of law, whereas he is only suffered to exercise it for a while, and as though his own will alone, and not the almighty will of God, were the measure and limitation of its exercise. "To whomsoever I will I give it." This exhibits the profoundest characteristic of Satan, "the proud lie."

The third question that remains to be answered is: What is the import of Satan's promise? Here we must make an excursus. The mystery of Christ has from eternity been hid in the triune God (Eph. 3, 9), but God has in time revealed it unto His Church *stufenweise*, "by divers portions," *διὰ μέρους*. Heb. 1, 1. The knowledge of the angels in heaven of this mystery kept pace with its historical revelation in word and deed on earth, as the apostle writes, Eph. 3, 10. 11: "To the intent that now unto the principalities and powers in heavenly places might be known *by the Church* (*διὰ ἐκκλησίας*) the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord." Accordingly, what the Church learned little by little through the historical revelation in

word and deed the angels learned in the same manner; the scope of knowledge was the same in both spheres, but not the degree, seeing that the superhuman powers of comprehension on the part of the angels enabled them to enter more deeply into the historically revealed mystery. This must apply also to Satan, only with this difference, that, on the one hand, because endowed with superhuman powers of comprehension, he too might attain unto a deeper knowledge of the revealed mystery than the Israel after the flesh, whilst, on the other, he would be surpassed in true understanding by the spiritual Israel in the same ratio as the saving faith of man surpasses the mere historical faith of Satan, for "the devils also believe and tremble."

Now, in the Old Testament, it is said of the Messiah: "Thou art my Son; this day have I begotten Thee. Ask of me, and I shall give thee the heathen for thine *inheritance* and the uttermost parts of the earth for Thy *possession*." Ps. 2, 7. 8. With Israel after the flesh Satan seems to have understood this promise in a purely carnal sense, and since the words, "Thou art my Son," corresponded exactly with the voice at Jordan, "This is my beloved Son," he may have inferred that the time had come when that promise should be fulfilled. This apprehension of his we seem to hear plainly enough now in mockery and again in flattery in the address, "If Thou be the Son of God,—if Thou be the Son of God." But since he had not been able in the two temptations by crafty counsel to defraud the Lord of this promise, he himself at last advances with the promise and presumes to thrust upon Him what He was to ask of His heavenly Father. In this manner he seems willing, anticipating stern necessity, to enter into a compromise and private compact by which neither he himself nor the Lord should be loser, so that in any case he would remain at least the commander-in-chief and Christ would become at best his vassal, whilst the Lord, if He should wish to ask of His heavenly Father dominion over the world, would have to earn it through suffering and death, as it is written, Isaiah 53, 12: "Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong, *because He hath poured out His soul unto death.*"

CONCLUSION.

Thus Christ had from the first moment, without the least inward pollution, successfully overcome the three assaults of Satan upon His trust in God, upon His fear

of God and upon His love to God, so that in His case there ensued no such experience as is usual with us sinners, that the thoughts accuse or excuse one another; and this of course was possible only because Satan from the outset had nothing in Him, that is, because in His sinless nature the three sinful tendencies of our depraved human nature, the lust of the flesh, the lust of the eyes and the pride of life, which Satan seizes upon in every temptation, did not exist. And thus was already fulfilled the word written in Heb. 4, 15; "We have not an high priest which can not be touched with the feeling of our infirmities, but was in all points (*κατὰ πάντα*) tempted like as we are, yet without sin"; for in the three temptations to departure from trust in God, from the fear of God and from love to God through the lust of the flesh, the pride of life and the lust of the eyes lie enclosed all the temptations that can befall human nature, even as the plant is enclosed in the seed. Nevertheless, Satan did not yet give up his plan. The Savior had rejected his compromise by saying, "God only shalt thou serve," and had dismissed Satan himself with the word, "Get thee behind me, Satan!" Therefore he did not again venture to appear personally before the Lord, but attacked Him from a distance through men, his subservient tools. And so Luke, in speaking of the departure of Satan, suggestively adds *ἀχρι καιροῦ*, "for a season." In his servants, therefore, the devil approached Him again and again, even as the Lord said, John 14, 30: "The prince of this world cometh," and, Matt. 16, 23, He had to say even to Peter: "Get thee behind me, Satan!"

Accordingly, we find that the same three temptations that were concentrated into a short space of time before His entrance upon His office are repeated throughout His public ministry, and everywhere, too, the victory already gained repeats itself. To begin with the first temptation, we notice that Christ never endeavors to save Himself from distress through the arbitrary putting forth of miraculous power. "Save Thyself; if Thou be the Son of God, come down from the cross," Satan jeeringly challenges Him again through the mouth of the unbelieving Jews; but the Lord continues to bear the pangs of thirst, as formerly He had endured hunger, and patiently suffers the reviling of His trust in God: "He trusted in God, let Him deliver Him now, if He will have Him." Whenever He does perform a miracle of help or relief He is impelled not by any selfish interest, but purely by love and mercy, as, for example, when by His benediction He so multiplies

the nourishing power of the seven loaves that they are sufficient to appease the hunger of four thousand, or when at the marriage in Cana He turns water into wine: instances that remind us of Satan's suggestion, directed of course to the selfishness of the flesh, "Speak that these stones be made bread."

Nor do we ever, to pass on the second temptation, find the Lord exposing Himself to danger in presumptuous dependence upon God's miraculous help. Thus, for example, He does not seek an encounter with the Pharisees and Herodians who seek His life, although He knows that more than twelve legions of angels stand in readiness (Matt. 26, 53), whom His heavenly Father might command that they bear Him up in their hands lest He should dash His foot against a stone; no, He chooses the natural way, flight, as from the pinnacle of the temple He employed the stairway, that He might not tempt the Lord His God. But whenever He does go into danger He is again impelled not by selfish interest, but altogether by love and mercy, as, for example, when, in order to come to the rescue of the disciples, He walked upon the sea, an instance that reminds us of the suggestion of Satan, aimed of course at the pride of human nature, "Cast Thyself down!" for the water is just as little adapted to be a natural way for man as the air.

Finally, with reference to the third temptation, we never find the Lord making common cause with the carnally minded people and putting forth His hand for the proffered royal crown. Compare John 6, 15: "When Jesus therefore perceived that they would come and take Him by force, to make Him King, He departed again into a mountain, Himself alone." But when it was a matter of fulfilling the Scriptures (Matt. 21, 4) or strengthening the faith of the disciples (John 12, 12), He willingly suffered the people to take branches of palm trees and to go forth to meet Him and cry, "Hosanna: Blessed is *the King of Israel* that cometh in the name of the Lord."

After Satan had departed angels came and *ministered unto Him*. Heb. 1, 14 we read of the angels: "Are they not all ministering spirits, sent forth to *minister* for them who shall be heirs of salvation?" How much more for Him who shall prepare salvation, the Captain of our salvation? In the verse preceding, to show the majesty of the Son in contrast with the angels, it is said: "But to which of the angels said He at any time, Sit on my right hand, until I make thine enemies Thy footstool?" The Son, therefore, is to reign

in equal majesty with the Father, whilst the angels stand about the throne of the divine majesty as ministering spirits. Here the Son of man, for a little while made lower than the angels, "sends forth a beam of His glory," as Spenser expresses it, and gives Satan who wished to press upon Him the dominion over the kingdoms of this world a reproachful glance into His heavenly kingdom. And so we behold the ministry of angels extending like a solitary beam of that glory which He had with the Father before the world was, and with which He was again to be transfigured, through the most important events of His humiliation, as He Himself said to His disciples: "Verily, verily, I say unto you, Hereafter ye shall see heaven open and the angels of God ascending and descending upon the Son of man." John 1, 51. Angels announce His conception, angels celebrate His birth, angels greet Him after His first preliminary triumph over Satan, an angel strengthens Him as He is about to engage in the last decisive conflict with the prince of this world; angels roll the stone from the sepulcher and announce His resurrection, the triumph of all triumphs; angels stand on the mount of olives at His ascension and tell the disciples as they look into heaven of the second coming of Him who has gone up into heaven; and with a majestic retinue of angels He will come again to judge the quick and the dead.

Now, as the Holy Ghost has led the Lord, consecrated at His baptism for His office, into the wilderness which John the Baptist had just left, in order that He might be prepared for His ministry, so at the end of the forty days He leads the Lord who had approved Himself in the temptation into the office itself. Luke, after recounting the temptation says: "And Jesus returned *in the power the Spirit* into Galilee," whilst Matthew remarks that Jesus, when He had heard that John was cast into prison, departed into Galilee. There is nothing contradictory in the two accounts. Luke only wishes to tell us that at the end of the allotted period the Spirit led Him out of the wilderness again, and that therefore Christ had neither arbitrarily shortened nor prolonged the time of preparation and trial, from which it would not necessarily follow that Luke also ascribes to the impulse of the Holy Ghost His departure *just to Galilee*; but if he does, it may be assumed that Matthew has in view only the natural side, the human occasion for the Holy Ghost, whilst Luke is viewing only the supernatural side of the matter. For human consideration and

divine assurance and confirmation of the resulting determination are in no wise contradictory to one another.

Not long after this Christ, as Luke proceeds to narrate, appears in the synagogue at Nazareth and, conscious of what had taken place at His baptism, applies to Himself the word of prophecy (Is. 61, 1), "The Spirit of the Lord is upon me, because He hath anointed me," for He adds the words, "This day is this Scripture fulfilled in your ears." And Matthew (ch 4, 17) says: "From that time Jesus began to preach and to say, Repent, for the kingdom of heaven is at hand." With these words the Lord allies Himself with John the Baptist who had entered upon his office with the same declaration (Matt. 3, 2); and as John had pointed to Him who came after him, so Jesus points back to him who went before Him, in order to show the people the unity of His activity and that of John.

JEREMIAH OF ANATHOTH.

A STUDY IN OLD TESTAMENT PROPHECY.

BY PROF. DR. SELLIN, OF VIENNA, IN "NEUE KIRCHLICHE ZEITSCHRIFT," TRANSLATED BY D. M. MARTENS, D. D.

(Concluded.)

For Jeremiah this was no doubt the most trying time of his life. He dare not work openly; indeed, as already intimated, we do not know even where he was during these years. He was outlawed, buried alive. And, with all this, he was forced to see how the people, strengthened in their folly by the temporary deliverance, rushed onward to destruction. We have no addresses of the prophet traceable to these years, but a few prayers and meditations, which lay bare to us his inner life and bring him, humanly, very near to us. It was a religious crisis, a time of trial for him.

We are prone to imagine with respect to such servants of God that they lead a life altogether different from all other persons, that they renounce everything beautiful in the world (which at the same time is offered us according to the divine will), that they are necessarily hated and persecuted by their contemporaries. We are not able, as a rule, rightly to understand the life of these men, but con-

tent ourselves with thinking that they stood much nearer to God than we do. We take for granted, e. g., that an Elijah nearly always lived in the desert; that an Elisha, whenever he entered a city, was mocked by the street gamins on account of his clothing and long hair; that a John the Baptist was clothed in camel's hair and ate locusts and wild honey. And yet, these men had a heart such as we have, and longed for love and friendship, for success and peace. Even in the sketch of the life of our Savior we would not like to miss the history of His temptation, when the world offered even Him its glittering treasures; how much less can we imagine apostles and prophets to have been free from the struggles of temptation.

In the case of Jeremiah we get the clearest view of the conflict between the natural man and the Spirit of God urging him on to the work of his calling, a conflict with varying success, the victory in the end however always falling on the side of the latter. Indeed he had by nature a very warm and tender heart, yielding and glowing with love, and was not at all one adapted to travel life's path alone. He was far more sensible of his isolated condition and the whisperings of his fellow men about him than many another one would be, 20, 10. Besides, he had a very fine and appreciative sense of the beautiful and noble; hence what he had to see in spirit was all the more abhorrent, 4, 19.

Let us picture to ourselves this solitary man; he hears the merry-making at a wedding, but must hurry by; the noise of those who are rejoicing falls on his ear, but he dare not tarry there, dare have no friend; he comes to Anathoth, to his home—we know the wealth of meaning there is in this one word—there his own relations seek after his life, so that the family might no more be ashamed, 11, 19 ff.; he returns to Jerusalem, the city that he loves more than any other, and about which he laments: "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people;" and lo, everywhere on the streets he is greeted with the cry: traitor! They do not know that in secret he has wrestled with God in behalf of this people until it was forbidden him, 4, 19f.; 6, 27ff.; 7, 16; 8, 23; 14, 11; 15, 1; 18, 20. Now, whithersoever he goes, wherever he abides, he must look upon his beautiful land as desolate.

Dare we wonder then that sometimes he is ready to despair? "Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole

earth! Every one of them doth curse me. I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation. Cursed be the day wherein I was born; let not the day wherein my mother bare me be blessed." 15, 10; 20, 14ff. Yes, we must go further and say that at this time he even quarreled with His God and would have preferred to throw down the heavy burden of His calling at His feet. "O Lord, Thou hast deceived me, and I was deceived; Thou art stronger than I and hast prevailed; I am in derision daily, every one mocketh me. Lo, thou art to me as a treacherous brook, and as waters that fail," 15, 18; 20, 7ff.

These are certainly hard words, words that we must condemn, looking at them in the light of our Savior's prayer in Gethsemane, or the third petition of the Lord's prayer. But, Jeremiah too was human; more than that, he was a child of the Old Covenant, knowing nothing of reward except on earth, in this life. And so plainly as he saw it in the life of nations, so clearly it seemed to be wanting in the life of individuals, in his own life. It is certainly affecting, we might say tragic, to see him who stood before the people like a pillar of iron now lying prostrate in the dust. "O Lord, let me talk with thee of thy judgments: Wherefore doth the way of the wicked prosper? Wherefore are all they happy that deal treacherously? How long shall the land mourn?" 12, 14. Here we have the anxious question of Christian people of all times: Why? and: how long?

But now we hear too how Jeremiah found an answer; not by brooding over or meditating on the matter; no, God himself gave him the answer. He tells us how God took him in discipline. "I said, I will not make mention of God, nor speak any more in His name; then it was in my heart like a burning fire shut up in my bones, and I was weary trying to bear it and could not. The Lord said to me, If thou return from thy despondency, I will bring thee, and thou shalt stand before me again, and if thou take forth the precious from the vile, thou shalt be as my mouth. And I will make thee unto this people a fenced brasen wall; and they shall fight against thee, but they shall not prevail against thee; for I am with thee to save thee and to deliver thee," 20, 9; 15, 19f. Now the poor, troubled heart became calm again, in prayer, in the communion of heart with heart, the prophet again found his God, the consciousness of this one, unchangeable good, and thus

fresh courage for the trials of his calling. "Heal me, O Lord, and I shall be healed; save me, and I shall be saved; thou art my praise, my hope in the day of evil," 17, 14. 17. This breathes a New Testament spirit: "If only I have Him, if He be but mine." Cf. Ps. 73, 25; 2 Cor. 12, 9. The time was soon to come when he should appear in public newly equipped.

Three or four years Jehoiakim had occupied the humiliating position of a prince tributary to Babylonia, and everything had gone well. But now he grew proud, lent an ear to the continual clamoring of the national party and, in the hope that he would find an ally in Egypt, refused further obedience and tribute to Babylonia. True, there was no immediate answer, but it came at last. In the year 597 Nebuchadnezzar entered the country with a large army, but his vengeance was not to overtake the real offender, the mortal enemy of Jeremiah. Before the hostile army arrived Jehoiakim died. His eighteen-year-old son fell heir to his throne as well as to Babylon's vengeance. Three months after ascending the throne he was forced to place himself into the hands of the besieger for weal or woe. According to ancient Babylonian usage the besieger determined to carry away the flower of the people, soldiers, officers, priests and land owners, and above all the king himself, captive. Thirty-seven years the latter had to languish in a Babylonian prison; most of the rest were settled, as a Jewish colony, in the vicinity of Babylon. This time Nebuchadnezzar spared Jerusalem, but of course plundered mercilessly, and made Zedekiah, a younger son of Josiah, king of the remnant of the people. He was the last of the kings of Judah.

Had God not spoken clearly and intelligently through history? What Jeremiah had foretold had now also come to pass, though not perhaps in every particular. Will the remnant of the people act wisely, turn from their evil ways, repent? Now the prophet has a new task. Suddenly, we know not whence it came, the dark form stands again in the market places of Jerusalem, in the court of the temple. In the midst of their complaints about those who were carried away captive he calls to them in tones of thunder: "O land, land, land, hear the word of the Lord! Why were Jehoiachin and his seed rejected and cast into a land which they knew not?" 22, 28f. "Will the people now find the true answer?"

It seems almost incredible, but the conditions remained

as they were. Nay, in these last nine years their downward course to the yawning gulf was even accelerated. Scarcely have the Babylonians disappeared from view when a number of false prophets arise, who say to the people: All will be well yet; no evil will befall you: God Himself has just now openly borne witness that you are better than those who were carried away; but they also will soon return. Jeremiah now wears himself out in the strife with these optimists. Now his faith is firmly fixed; there is nothing doubtful in his preaching; as to doubts about his mission, they are all gone, although even now he must suffer persecution. He is now quite sure that God, the holy and righteous One, is on his side, but also that, of all the people He speaks only to him. The outward form of revelation, the manifestation of zeal for God, is the same in the case of the other prophets, 29, 26, but: By their fruits ye shall know them. Hence, those who flatter the flesh and the desires of the people, who are not earnestly concerned about: "Be ye holy, for I am holy," are proclaiming only the thoughts and desires of their own hearts, that they are false prophets, 23, 9-40. In order to counteract their influence he addresses a letter to the captives at Babylon, admonishing them to arrange their affairs for a prolonged captivity, as it would last seventy years, 29, 1ff. True, he can also proclaim prosperity and welfare, but only such as is built upon the ruins of the whole former status of the people. Only then when the time of chastisement is past will God make a new covenant with His people, put His law into their hearts, and a righteous Branch of David will then establish His kingdom, a kingdom of righteousness and salvation. God wants heartfelt piety; any other kind He will not regard. Therefore the present generation is rejected, 23, 1-8; chap. 30; 31.

And King Zedekiah? There is always something tragic connected with the last crowned head of an old, illustrious family, especially when he meets an unhappy end. In such a case we cannot deny him a certain measure of sympathy. For Zedekiah was a weak, dependent man, not at all equal to the demands of the times. But his intentions were the very best; he wanted to be submissive, obedient, to the Babylonians, and also true to his God, hence did not want to be at variance with His prophets. Hence, if everything turned out otherwise than he wished, if what he meant well went wrong, if in the decisive mo-

ment he always listened to false advisers, if as a consequence a fearful judgment befell him, we simply see how terribly true, in history, the statement that the sins of the fathers are visited upon the children, often proves to be.

Jeremiah's relation to Zedekiah is therefore quite different from that to Jehoiakim, in fact at one time he is able to record considerable success in this direction, and always retained a certain influence over him, though this was by no means decisive. As early as three years after Zedekiah's coronation, 594, ambassadors of the surrounding countries, Edom, Moab, Ammon, Tyre and Sidon, appeared in Jerusalem. They are planning a general revolt against Babylon. Jeremiah opposes this plan, 27, 1ff. With bonds and yokes for the messengers of the alien people he appears before them and makes known to them the divine word: "I have made the earth, and have given it unto whom it seemed meet unto me. And now I have given all these lands into the hand of Nebuchadnezzar, my servant. And it shall come to pass that the nation and kingdom which will not serve the same Nebuchadnezzar, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish with the sword, and with the famine, and with pestilence, until I have consumed them by his hand." Then he addresses himself directly to the king, calling upon him to put his neck also under the yoke of the king of Babylon, and not to permit himself to be deceived by the misrepresentations of false prophets. And this time the king, moved by the prophet's firmness, gave heed to his words, refused to enter the alliance, and thus added six years to his life and his reign.

But the episode had a sequel, ch 28. Jeremiah himself continues to wear a yoke as a threatening symbol, thus giving offence to the other prophets, and all the more so since they could not deny that he was justified in doing so. A certain Hananiah cuts the matter off short. He proclaims a new word of the Lord: "I will break the yoke of the king of Babylon. Within two full years will I bring again into this place all the vessels of the Lord's house that Nebuchadnezzar, king of Babylon, took away from this place and carried them to Babylon." What does Jeremiah do? He does not hurl invectives at him, no, very calmly he answers him: "Amen, so be it. The Lord (Yahve) do so. But know, when the prophet prophesieth of peace, and the word of the prophet shall come to pass, it is known that the Lord hath sent him." Holy irony! A calmness peculiar only to him who knows himself to be

the messenger of the Searcher of hearts. The best evidence that Hananiah realizes that he is detected is this, that he is guilty of a brutal act; he tears the yoke from Jeremiah's neck and breaks it. The latter, for the present, quietly goes his way. A human word would no doubt have been at his service right away; but—though the matter had now become somewhat personal—he preferred to await a divine revelation. Soon he received it. Again forceful in its simplicity. "Go and tell Hananiah, saying, thus saith the Lord: Thou hast broken the yokes of wood, I will put in their stead yokes of iron."

Then follows a word addressed to Hananiah alone: "Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught revolt against the Lord (Yahve);" and we are told that "Hananiah the prophet died the same year in the seventh month." This brief report is peculiar, but the fact cannot be called in question. Is it mere coincidence? Or must we not much rather recognize that, in the case of Israel, divine revelation was not confined to the imparting of ethical-religious ideas, but embraced also, at certain times, certain future historical events, so that when it pleased God the limits of time did not exist for Jeremiah, just as the laws of nature did not for Isaiah? Comp. Isaiah 7, 11.

Notwithstanding all this Jeremiah had again incurred the displeasure of all the other advisers of the king. These belonged, almost without exception, to that national party that, in their fatal blindness, clung to the belief that God simply must at last help the chosen people. What Jeremiah proclaimed was not the result of a keen insight into the political application of the fundamental idea of the religion of the fathers; the opportunity to note this was open to the advisers of the king the same as to the prophet; what he preached grew not only out of the first chief article of the whole Old Testament religion, "Only you have I chosen from among all the people of the earth," but also out of what an Isaiah said concerning the impregnability of Zion and the historical facts growing out of this. Thus we see again: Jeremiah is not a scholar of human predecessors; revelation comes to him directly, immediately.

We know but little about the conflict between the diametrically opposite tendencies at the court. Chapters 23 and 24 bear witness, as we take it, to Jeremiah's efforts. At all events, after six years of intriguing, the politicians succeeded in gaining the king for their tool. After entering into an alliance with Tyre and Ammon, Zedekiah

in 588, though only in a halfhearted way, revolted from Babylon. This time Nebuchadnezzar did not delay with his revenge; already at the beginning of the year 587 he was at Jerusalem with his army. What to do now was hard to decide. In his very heart the king thought that after all perhaps Jeremiah knew the will of God best. Though humiliating he sent to him the request: "Enquire, I pray thee, of the Lord for us. If so be that the Lord will deal with us according to all his wondrous works, that he" (Nebuchadnezzar) "may go up from us."

Jeremiah gave him an answer full of terror. "Everything in the city is given over to death; there is only one way to escape it, namely to go over to the Babylonians." But Zedekiah, in whose veins flowed the blood of David, indignantly refused to do this. Hence he rather heeded the advice of those who were of his way of thinking. The false prophets and chief courtiers assured him that in the critical moment help would come from Egypt. A mild reform after the manner of Josiah, though with a different object in view, is also instituted, in that all Jewish slaves are emancipated, 34, 8ff.

And it really seems that this time the patriots are right. After three months of anxiety for the inhabitants, Nebuchadnezzar suddenly raises the siege and withdraws. He had heard, namely, that Pharaoh was coming, and did not wish to meet him. What a triumph for the court-party! Now it was proven that Jeremiah was a liar! Their object now was once for all to silence this unwelcome preacher. This seemed all the more necessary, since after the fortunate escape those reform measures had been set aside again, and now of all times they could not endure the admonitions of this tiresome preacher of repentance, 34, 12ff.

Soon there was a favorable opportunity, 37, 11ff. As the Babylonians had withdrawn, he wished to visit his home at Anathoth, no doubt to look after his fields. But the captain of the guard at the gate accuses him of intending to go over to the Babylonians. No heed is given to his declarations, he is beaten and placed in a dungeon in the house of Jonathan the scribe. At last they were rid of him.

But it was not to last long. One morning the armies of Babylon are again before the gates; Pharaoh had suddenly withdrawn. Zedekiah, in his fresh perplexity, not knowing what to do, feels himself drawn to the prophet, who alone had not been blinded by the recent raising of the siege, but had kept on warning them that the Chal-

deans would return. And now it had come to pass. Secretly the king has the prophet brought from prison into his presence. He now has but one answer: "Thou shalt be delivered into the hand of the king of Babylon." Then he is dismissed again; but upon his complaint about his unjust imprisonment, and partly too, no doubt, to have him near him, the king commits him to the guard-house of the palace. His daily ration is "a piece of bread out of the bakers' street." Here he has opportunity again to communicate with others, and make known to them God's plan, 37, 17ff.

Perhaps the striking vision of the times of the new covenant, mention of which was made once already, ch. 30 and 31*, belongs to this period. In this way Jeremiah manifested a much purer patriotism than those national fanatics could lay claim to, plunging the country, as they did, into destruction. And yet, humanly speaking, we can understand them too. Everything which, in their short-sightedness, they regarded as holy, Jeremiah trampled under foot: the ancient Sinai-covenant was no longer to be of binding force, the temple was no longer to afford protection. In this way he would of course discourage the soldiers, and in fact the whole mass of the people.

No wonder that the courtiers call the attention of the new king to this traitorous conduct of the prophet and demand his death, 38, 1ff. Zedekiah can no longer oppose them; he has neither the power nor the courage to lay hold of the invisible hand that is stretched out to him; to believe blindly, to put his trust in horses and horsemen appeals more strongly to him to the last. He turns the prophet over to the officers. They cast him into a pit in the court of the prison, thinking that he would sink into and perish in its mire. Long, anxious hours he spent in this desperate situation. What thoughts may have filled the soul of this unfortunate man! Was the end to come, the end of a life unparalleled in labor and trouble? Did not, as the pangs of hunger grew more intense, and the terrible dampness penetrated to the very marrow, the cry that escaped the lips of so many martyrs, even those of the greatest of them on Golgotha, escape his lips, viz: "My God, my God, why hast thou forsaken me; I cry, but help is far from me?"

* It is certain that 32, 2-6 is no more in its right place. The genuineness of chapters 30 and 31 has been attacked of late, especially by Smend. But 31, 2-6, 15-20, 27-54 are certainly from the pen of Jeremiah. Cf. Giesebrecht on this passage.

And yet, even now too it was near, contrary to all thought and expectation. One of the courtiers, Ebed-melech, who had been present, seems to have felt pricked in his conscience by the horrible deed. He noted too that the king, in his heart, sympathized with the prophet. Hence he secretly asks the king whether he may release Jeremiah. Zedekiah, with a sigh of relief, grants the permission. The prophet was drawn up with cords and again entered the court of the prison.

Secretly the king summoned Jeremiah before him the next day, 38, 14ff. Again and again he is drawn to this mysterious man, as later Pilate was drawn to the Savior. He realizes that this man has the truth, and yet does not want to acknowledge it. He puts to him the old question, viz. as to what he (the king) should do, and receives the old answer, that he should surrender unconditionally; then it shall be well with thee, thy life shall be spared; otherwise there will be a dreadful judgment. It is the last time these two men stand face to face, a moment of world-historical significance. What will the king's decision be? After a few moments of anxious suspense he exacts the promise from Jeremiah not to mention what has passed between them to the courtiers; the king, fearing them, did not want them to know anything about this interview. Without having accomplished anything Jeremiah must take his leave; the conditions remain unchanged. We cannot fail to note that now the hand of the great clock of time has moved forward; for this unfortunate king and his people it is "the last time"; they have been weighed in the balance and found wanting.

The end came suddenly. In July 586 the Babylonians engage in a vigorous siege. Bravely, desperately the last sons of the chosen nation defend themselves. But in vain; a breach is made in the wall, the enemy enters the city. Through the day the garrison holds out yet; in the night Zedekiah assembles his men and actually succeeds in escaping with them. But on the way to the Jordan valley he is overtaken by the Babylonians on the plains of Jericho, and, after a short struggle, they took him to Nebuchadnezzar at Riblah. There they stand, facing each other; the world-conqueror and the last scion of that house to whom the mouth of the prophet had promised the dominion of the world. Do not the conditions at that moment point to the truth: My thoughts are not your thoughts and your ways are not my ways; the dominion of the world that I want for my Anointed is of a different kind; my kingdom

is not of this world? A terrible judgment now overtakes the faithless vassal. With his own eyes he is compelled to see the death-struggle of his children who are slain in the presence of their father. Then his eyes are put out and he is carried, bound to Babylon.

Jerusalem and the temple are burned and all except the very lowest of the people carried into captivity. Now Jeremiah sees the fulfillment of what he had been prophesying for forty years, but no one would believe. Does he not exult now? By no means; weeping, as did later a Greater One, he looks upon the ruins of Jerusalem. O Jerusalem, Jerusalem, how often—! His last positive utterance in view of the captive city we find in the thirty-second chapter of his book, in connection with the episode of the typical purchase of the field at Anathoth, and is as follows: "Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them. And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; it is given into the hand of the Chaldeans. Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the Lord." With such gentle, comforting words he leaves the place where he had suffered so much. The so-called Lamentations of Jeremiah were evidently not written by him, but, at a somewhat later period, by persons of the same mind with himself.

Along with the inhabitants of Jerusalem Jeremiah is now led away captive. At Ramah already he is cited to appear before Nebuzar-adan, a Babylonian captain. He seems to have had some intimation of it that during the siege the prophet was, politically, friendly to the Babylonians. He therefore loosed him from his chains, and left it to his own choice whether he would go along to Babylon or not. Jeremiah chose the latter and placed himself in submission to Gedaliah, Nebuchadnezzar's duly authorized governor at Mizpah. His object is to make a final effort to scatter some good seed among the ruins of his people. Nevertheless, even this should prove fruitless. Soon after the departure of the Babylonians a number of mutinous Jews, incited by the Ammonites, murdered the

governor, in order to maintain the semblance of independence.

The really guilty one, Ishmael, flees to the country of the Ammonites; but the people, under the leadership of the chief, Johanan ben Kareah, fearing the vengeance of Babylon, resolve to flee to Egypt, notwithstanding the advice of Jeremiah to the contrary. And they compel the aged prophet, notwithstanding his opposition, to accompany them. It should be remarked here that personal regard for him had increased considerably. But as to submitting to the word of God proclaimed by him, this they do no more than formerly, or at least only then when it agrees with their wishes; otherwise he must, as of old, hear their: "Thou speakest falsely," 43, 2. It was not even to be granted to him to die in the land of his fathers, which was, at that time, regarded as a marked divine punishment, Amos 7, 17; Jer. 29, 32. In spite of everything he was dragged down mercilessly into the whirlpool of his perishing people.

The last words of Jeremiah that have come down to us we find in an affecting address—chapter 44 of his book—to the Jews tarrying in Egypt, especially the women, exhorting them by all means to abstain from the idolatrous worship of the queen of heaven, which they had begun to practice again. Tradition says that thereupon he was stoned (put to death) by his people at Tahpanhes. We do not know whether this is so or not. But this we do learn from that address, that there was no happiness for him on earth. To the end of his days he was a witness of the fact that all divine chastisement, all his own labor, were of no avail. On the contrary, the answer the prophet receives, chapter 44, 15-19, shows that now more than ever his people practiced idolatry knowingly and without compunction. True, as history has already demonstrated the truth of Jeremiah's prophecies of judgment, so this extreme obduracy put the seal on his message of salvation: no one but God Himself can help this people; and that by a new covenant; He must put His law in their inward parts, and write it in their hearts, so that they shall no more teach every man his neighbor. He, the human teacher, labored in vain—in vain to the end of his days.

If, in conclusion, we look at this peculiar, enigmatical person in his entirety, standing before us, at the same time, as a tangible human being, we must come to the conclusion that he was sympathetic, far-seeing, rising far above all his contemporaries, and, notwithstanding his natural tend-

erness, fitted for an unequal, desperate conflict by his enthusiasm for the truth as he saw it. Looking at him we are moved to tears. And yet—his life was unhappy, his career unsuccessful—a failure. The chariot of history rolled over it unmercifully.

But let us, in conclusion, look at the man as one link of the chain, as a part of the organism of the history of salvation, and we get a different impression. Then we see that he not only continued the work which others had commenced before him, but also spiritualized, intensified, individualized the religion of his fathers, and thus scattered precious seed for the future; seed whose fruit we enjoy to-day yet, and which shall ever nourish all true religion. But few prophets foresaw the time of salvation, of the fulfillment, of consolation, the time of the new covenant as clearly and with the same certainty as he did; and herein, in the consciousness of being the forerunner of a marked time in the history of humanity, he found comfort amid the sufferings of his time.

Nay, and this we would especially emphasize, then his personality appears as that of a great martyr for eternal truth, for that truth that extends beyond the boundaries of space and time, which never passes away, because it is of God, though it may assume forms of time and be proclaimed by the voice of men. That which brought on Jeremiah's suffering and misfortune was not his own words and thoughts, but the same higher Power which constrained him to speak, and which ordered his ways as well as those of all men. Nothing but the consciousness of this his intimate relation to his God always strengthened him again when he was ready to despair because of the unequal strife, and comforted him in view of his loneliness, his life full of failures. Jeremiah thus stands before us as one of those living, true witnesses of the communion between the eternal, holy, just God and this our world of time and sin; and just herein we find the solution to the riddle of his long—forty or fifty years—life of suffering, and at the same time see the pledge of his personal eternal life, an eternity, it is true, of which he, a child of the Old Covenant, was not himself conscious. So then we conclude our study of the life of the martyr-prophet with the motto:

For that never-fading crown
All this poor life I lay down.

FERMENTED OR UNFERMENTED?

BY REV. B. F. SCHILLINGER, A. M., MARTINS FERRY, O.

Whilst we believe that it is a clear case, that the fermented juice of the grape was used by our Lord when He instituted the Lord's Supper, we must not forget that the word wine is in no case used in this connection, nor in any instance where He speaks of this holy sacrament.

It would, therefore, be just as gross an error to teach that the use of unfermented grape juice in the Lord's Supper would destroy the validity of the sacrament, as it is to teach that it is wrong to use it in its fermented state. Such teaching would bind the conscience of the people to doctrines reached by deductions drawn from circumstantial evidence which rests upon the mere assumption that the contents of the cup passed at the feast of the Passover was the fermented juice of the grape. Such a procedure would be unwarranted, sectarian, and altogether inconsistent with the doctrine and practice of the Lutheran Church. Mark well, that when our Lord refers to the contents of the cup, He does not use the word wine, but that He calls it "the fruit of the vine," Mark 14, 25. "Verily I say unto you, I will drink no more of the fruit of the vine until that day that I drink it new in the kingdom of God." What a good opportunity the Lord would have had in this case to impress upon the mind of the disciples the thought that it must be fermented juice of the grape, if such a thought had been in the mind of the Lord. But He seems studiously to avoid the use of the word wine, and makes many words where He might have expressed it all with one word. Mark again, that right in this connection the Lord does speak of new fruit of the vine. He says: "Until I shall drink it new" (*ὅταν αὐτό πινω καινόν*). In this sentence *καινόν* is not an adverb qualifying *πίνω*, but it is an adjective agreeing in gender, case and number with the demonstrative pronoun *αὐτό* which refers to its antecedent *γενήματος* (fruit). Hence it is the new fruit of the vine which the Lord will drink in the kingdom of God. If then the contents of the cup that will be used in the kingdom of God above will be new fruit of the vine, why should it be wrong to use new fruit of the vine in His kingdom here on earth, seeing that He in no word limits us to the use of old, fermented fruit.

It must furthermore be remembered that, though we

Lutherans do use unfermented (unleavened) bread in the Lord's Supper, we never taught that the use of fermented (leavened) bread would invalidate this sacrament, although we have the same testimony to prove that unleavened bread was used at the first celebration of the Lord's Supper as we have to prove that fermented grape juice was used, and the testimony is even stronger in favor of the unleavened bread than it is in favor of fermented fruit of the vine, since in the case of the bread it is definitely mentioned that it was unleavened, whilst as regards the contents of the cup it is not definitely stated that it was fermented, but we are left to infer the state it was in from the doubtful word wine, a word that Jesus knew would not even limit us to the use of the juice of the grape, to which He would have us limited, and therefore defines it by calling it the fruit of the vine.

Think, therefore, of the inconsistency of teaching that in case of the cup, its contents must be fermented, but as regards the bread it make no difference whether it is fermented or unfermented, when the Word of God in the words of the institution only proves that the contents of the cup must be the fruit of the vine, and does not decide the state in which it must be.

This is one of the instances in which the Word of God leaves us free. We may use fermented or unfermented fruit of the vine, and in either case we will have the true Lord's Supper. But if the cup contain not the juice that is pressed out of the fruit of the vine we will have no Lord's Supper. Where the Word of God, therefore, leaves us free we must allow no man to bind our conscience, or lay a burden upon it.

I use the fermented juice of the grape, but I could with an equally good conscience use it in an unfermented state, and if I could be brought to think that any person might become a drunkard by the use of fermented grape juice in the Lord's Supper, I should not hesitate for a moment to use it in its unfermented state, because it is just as truly the fruit of the vine when unfermented as it is when fermented.

We have seen page after page written to prove that the juice of the grape must be fermented to be wine; well "so mote it be," but what has that to do with the Lord's Supper? What you want to prove is that the juice which I press out of the grape is not the fruit of the vine, until that is proven, all this noise about the meaning of the word wine will not annoy me in the least.

NOTES.

BY PROF. GEORGE H. SCHODDE, PH.D., COLUMBUS, O.

THE SEARCH FOR OPHIR.

One of the old and unsettled problems of historical geography is the location of the Biblical gold land, Ophir. In recent years travelers have again been searching for it in different quarters of the globe. The *Neue Lutherische Kirchenzeitung* (Cottbus, No. 15), gives a bird's-eye view of these indications, from which we glean the following particulars:

For a long time, scholars had been searching for the gold land Ophir of the book of Job and the goal of Solomon's sea expeditions in East India, near the mouth of the Indus river, where a tribe by the name of Abhirn was known to have existed, which name was generally identified with Ophir. Some years ago, the African travellers, Karl Peters, and Karl Mauch, advanced the new theory that Ophir was to be looked for in the modern German East Africa, this conclusion being based on the discovery of ancient ruins and remnants of gold mines, together with other remains of an early civilization of a Phœnician type, in these localities. These finds were made near Sofala in the German province of East Africa. The new theory had received considerable recognition, but has now again been sharply attacked by one of the most competent ethnologists of Europe, who in a recent meeting of the Berlin Geographical Society has made a determined plea for the old Indian theory, on the grounds that the products and animals which, according to the Book of Kings and Chronicles, were imported from Ophir, together with their name, point to this land. This specialist is Dr. W. Sieglin, who directly antagonizes the Peters theory that Ophir was situated 400 miles inland from the African coast. Sieglin analyzes the Old Testament statements concerning this land, especially 1 Kings, 9, 26 sqq., and 2 Chron. Chap. 8. The opinion that this could refer to Spain cannot be accepted for two reasons, namely, that Solomon's ships sailed on the Red Sea and not on the Mediterranean; and, secondly, that these ships made the journey once in three years, bringing with them gold, silver, ivory, apes and peacocks. Gold and peacocks were never found in Spain, although introduced later by the Romans. The idea that Ophir might be America is little more than a wild guess. No other localities remain except India, Arabia, and East

Africa. The seeming puzzle as to how the ships of Solomon could start from the Red Sea, is solved by the universally acknowledged fact that a canal connecting with the Red Sea had been dug by King Rhomses II, although not in the same place where the present Suez canal has been dug. No doubt these expeditions were conducted under the auspices of the Phœnicians, who at this period sailed over all the seas. Old inscriptions indicate that the Egyptians and the peoples of Western Asia at this period already had business connections with East India. We are told in these sources, that they imported gold and precious stones, slaves and apes from India, and since the word used for "ape" in these inscriptions is of Indian character and nature, it is only natural to conclude that the Egyptians had business connections with East India. And if the Egypt of this period did this, it is only natural that Solomon, who stood in such close connections with Egyptian rulers, should have done the same. A further argument in favor of the Indian theory is the fact that the Hebrew term for peacock "is of Indian origin."

The Peters theory, however, still finds defenders. According to this "Ophir" is only another word for "Africa," and shows close connection with the word "Sofala." The chief objection to the view seems to be the fact that this site of Ophir is so far removed from the coast.

PARIS CONGRESS OF RELIGION.

Among the many conventions which were held in Paris last summer, one of the most interesting was the "International Congress for the History of Religion," which was intended to be, not an imitation of the Chicago Religious Parliament, but nevertheless an open congress for the religious thought of the world. In this purely scientific convention 340 men and women participated, representing 19 European states, and 3 Asiatic countries, while 5 participants came from America and 1 from Africa. Savants, Professors, Priests, Pastors, Rabbis, Buddhist Priests, and others joined in the discussion. The chairman was Aug. Sabatier, the dean of the Protestant theological faculty in Paris, who opened the convention with a survey of modern Biblical criticism. Among the most interesting features in the convention were the new religious statistics of the world furnished by Fournier. The leading figures and facts of this address are the following: Europe has at present a population of 39 millions, all of whom are Chris-

tians except 7 million Mohammedans, 7 million Jews, and 2 million Polytheists. In America, which is almost entirely Christian, the Greek Church has practically no adherents, and the Roman Catholic and Protestant churches have about the same numerical strength, the uncivilized polytheistic tribes numbering about 2 million. In Oceanica there are 12 million Christians, 4 millions in Australia, and 8 millions in the Philippine Islands. The rest of the population is Mohammedan and heathen. Northern Africa also belongs to the Moslems, except a small proportion of Christians. The heart of the Black Continent is entirely either Mohammedan or heathen, but Southern Africa is becoming Christian. On the whole the religious statistics of Africa are as hard to secure as those of Asia. It however, is known that India has 300 million inhabitants, of whom 217 million are adherents of Hindooism, and Brahmaism, and the aggressive and constantly increasing hosts of Mohammedanism number 60 million. In addition there are 7 million Buddhists, 3 million Christian (of whom 2 million are Catholics), and 12 million polytheists. Among the 370 million in China 1 million are Christians, and 21 million are Mohammedans. The rest are devotees of ancestral worship, while Confucianism is the personal religion of the Emperor. In the last thirteen years the number of Christians in the whole world has increased from 477 to 555 millions; the Jews from 7 to 8 millions; and Islam with its 200 millions is also increasing. The total population of the earth is now 1550 millions, while in 1810 it was only 680 million.

INCUNABULA.

In connection with the celebration of the five hundredth anniversary of the birth of Gutenberg, considerable new information has been published with reference to the oldest prints, especially the so-called "Incunabula." The *Daheim*, of Leipsic, No. 44, publishes with *fac-similes* of some of the oldest specimens, an interesting article on this peculiar class of books. It says:

Not rare are the illusions that prevail with reference to what book-lovers and the book trade regard as "Incunabula," or "cradle prints." In many critics this term is used to express the first editions of works that later became fixed facts in literature; but in recent times only those are included that were issued before the year 1550. The new investigations made in recent months on the early history of the print-

er's art give a remarkable array of facts showing the wonderful rapidity with which the art spread before the beginning of the sixteenth century. It is now known that before 1500 printing or publication houses had been established in the cities of Basel, Breslau, Eichstadt, Erfurt, Heidelberg, Leipsic, Lübeck, Magdeburg, Munich, Rostock, Speier, Tübingen, Ulm, Würzburg, and Vienna, and this report covers only Germany. It is now settled that in the first fifty years after the discovery of the art no less than 25,000 different publications were published, and of all these at least one copy is still extant, and these 25,000 works constitute what the book trade historically calls "Incunabula," all of them very valuable, and some actually "worth their weight in gold." Two leading German firms, that of Baer, in Frankfurt, and that of Jacques Rosenthal, in Munich, have recently published extensive catalogues of these productions. The Rosenthal catalogue is a literary gem, containing 80 facsimiles, and describing not less than 1500 such works, among them a number of the very best. The Baer catalogue reports 553 incunabula, and very few specimens are found in both lists. The oldest printed production is a single page, dating 1460 and issued by Gutenberg, which single page is offered by Rosenthal for 300 marks. It is from a *Katholicon*. Two other pages of somewhat later books are offered for 800 marks, and a Fust-Schöffer production of 1461, containing a papal bull, for 4,000 marks. These two catalogues are themselves a valuable addition to any bibliophile's library.

DATE OF JAMES.—One of the noteworthy features in Zahn's *Einleitung* to the New Testament is his strong defense of the early origin of the Epistle of James, according to which James preceded Paul and not Paul James, so that the exposition of James on the subject of justification can in no way or manner be a reply or even a criticism of the position of James the earliest and first book in the entire N. T. Canon. In this position he does not stand alone, nor is he the first to maintain it. The veteran Beyschlag, of Halle, has in previous editions of the Meyer Commentary on James taken this view of the matter, and in the recently published sixth edition does so with more determination than ever. Here he maintains that the character and contents of James can be understood only when it is regarded

as an ante-Pauline letter, and defends this view against the criticisms of v. Söder, Jülicher, Harnack, Spitta and others. He maintains that "any criticism that does not recognize in the epistle of James a Jewish-Christian document, must be blind;" and in reply to Jülicher's statement that the James can be understood only when we presuppose that Paul preceded him, he states that there is absolutely no ground for such a supposition. "The views maintained by Paul over against Peter at Antiochia (Gal. 2, 15-21) do not make the impression that Peter did not understand the problems involved." Beyschlag assigns to James a higher type of thought and a deeper importance than is ordinarily done in critical writers.

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ICAL LUTHERAN CHURCH

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VOL. XXI

AUGUST 1901

No. 4

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THE HISTORICAL DEVELOPMENT OF LUTHER'S THEOLOGY WITH RESPECT TO THE DOCTRINE OF PREDESTINATION.

BY REV. P. A. PETER, VERONA, OHIO.

FOURTH ARTICLE — THE TREATISE DE SERVO ARBITRIO.

Erasmus published his *Treatise De Libero Arbitrio* in 1524 and Luther replied in 1525 in his powerful *Treatise De Servo Arbitrio*. Erasmus wrote at the suggestion of Luther's antagonists and the latter wrote under the consciousness, that in Erasmus he had again to contend against the old fundamental error of Semi-Pelagianism held by Rome (See the *Theology of Luther* by Dr. Köstlin, Vol. I, page 480). The doctrine of salvation by grace was at stake; the issue was of the most vital importance. Dr. F. A. Philippi in his "Kirchliche Glaubenslehre," as quoted in "The Error of Missouri," p. 12, after showing that in his *Treatise De Libero Arbitrio*, Erasmus "attacked the vital principle of the Reformation," continues as follows: "Thereupon Luther, to assume the safety of the evangelical basis of salvation, made a truly gigantic assault on this theological dwarf in his work *De Servo Arbitrio*, and did not hesitate to draw also the inferences from his position, but accepted, with an over-bold defiance born of faith, on the one hand, the theological deduction of an unconditional election, from the premise of the enslaved will, and, on the other hand the speculative deduction of the bondage of the will, from the premise of an unconditional omnipotence and an eternal prescience. Yet Luther merely accepted the position offered him by his opponent, and permitted himself for the moment to be carried so far beyond his goal only by his opposition. In reality he sought rather to establish a basis than to draw

conclusions. And then in his doctrine of justification, and the central position which this assumed with him, as well as in his doctrine of the means of grace, there was shown, already at that time and still more later on, an irreconcilable opposition against this absolute predestination, whereby it was bound to be completely superseded. And, therefore, Luther not only never after accepted this doctrine, but taught in fact the very opposite of it in his unequivocal proclamation of the universality of divine grace, of the universal application of Christ's merits, of the universal operation of the means of grace; and he even controverted this doctrine and took back his earlier utterances on this point by his later corrections." Remembering the fact that Luther always maintained the doctrine of justification by faith as the center of his theological system, we can readily infer that in later years he would modify his former utterances, such as "All things which we do, although they seem to us to be done accidentally, are really done necessarily and immutably, if thou lookest upon the will of God." "If He foreknows, it will necessarily come to pass." At the time Luther made these utterances he yet lacked the "full light of evangelical knowledge," as for instance when he wrote: "The will of God is efficacious and cannot be impeded, as it is the natural power of God." And again: "He (God) does everything in an immutable way, and His will neither be resisted nor changed nor impeded." More such quotations might be given, but the above are sufficient to show that at the time Luther wrote his *Treatise De Servo Arbitrio* he firmly held to the prevailing ideas of the age in which he lived. We must modify and correct these earlier expressions of the Reformer by his later exposition of Genesis referred to in the second article of the *Formula Concordiæ*.

Luther never taught fatalism. He never denied that by the exercise of his will "man can attain to works externally good, to the righteousness of the civil law, or even that of the moral law (in so far as we understand by the latter merely a law of outward morality); but he can never thereby attain to the righteousness of God." Neither did he deny the passive capacity of the human will which capacity is, however, "without self-determination or self-decision upon the part of man." Dr. Köstlin says: "Only in one passage in this treatise does Luther grant that we may speak of a capacity of free will in relation to divine things in so far as man is capable (*aptus*) of being touched

by the grace of God and apprehended by the Spirit as a being created for eternal life or death. But this he regards as a purely passive capacity, or aptitude." (Theology of Luther, pp. 484-485).

Luther did not teach that God creates evil. According to Dr. K. he taught: "When, therefore, it is said that God hardens us, or works evil in us, it is not meant that God creates evil anew in us. It is not a creation, but the continual active agency of God in the creature, which is here spoken of. God does not act like a wicked householder, who should pour poison into a vessel, which can only, upon its part, receive whatever is given to it, but He deals with the wicked, by virtue of His universal agency, like a carpenter who saws poorly with a notched saw." (Theol. of Luther, Vol. 1, p. 486.)

Dr. Köstlin shows what prompted Luther to publish the Treatise *De Servo Arbitrio*:

"It was, therefore, the truth and the nature of Christian faith which led him, in his defense of the grace upon which our salvation rests and in opposition to all thought of man's own righteousness, to now advance to the argument before us touching the universal divine agency and the relation of the absolute will to the finite and created as such. And yet we must not fail to note again, even in this treatise, *De Servo Arbitrio*, which is far more extreme than any other upon this topic, that it is, after all, not the relation of the absolute to the finite and human, as such, which riveted his own interest, but the relation of man, as actually lying in sin and needing salvation, to that God who alone can save. In evidence of this, we may recall the fact that, in the writings already reviewed, he always at the latter, and from every digression returns again to it. But we find peculiarly significant testimony to this, as the real point of interest for the Reformer, in a further examination of the treatise before us." (Theology of Luther, Vol. 1, pp. 495-496.)

In connection with predestination Dr. K. treats very fully on the nature and attributes of God as taught by Luther and shows that he did not indulge in abstract speculations but always kept in view the practical benefit of these doctrines. "For it is the purpose of God to reveal Himself, and He is truthful and trustworthy. The only question is, where it may please God to allow Himself to be actually and truly found by us sinful men as our God. This, as we have seen, is not possible in the general revelations of nature, but

only in that of the divine Word contained in the Bible." (Theol. of L., Vol II, p. 275.)

Sometimes Luther speaks of the "hidden God" and the "unpreached God," "unto whose being no human speculations can penetrate." (p. 277.) He also speaks of the "hidden will of God," (p. 278), and the "preached, revealed God," and says of Him: "A God exists from whom we are to expect everything good, and to whom we may take refuge in every hour of need." (p. 285.) Luther's "hidden God" and his "revealed God" are not at variance with one another.

In numberless places in his writings Luther speaks of the boundless love of God and this attribute does not conflict with His righteousness. Dr. Köstlin says: "How far it may yet be asked, does this love of God, which pours forth such rich and full streams of blessing, extend. Luther says of it: The unworthiness of no man, nor that of all men combined—yea, not even the richly merited eternal wrath and condemnation—can be so great, that the greatness of love and grace, or forgiveness, does not overbalance and envelop in its height, depth, breadth and width. Hence, this love, as Luther most emphatically and without any qualification declares, seeks to reach all individual men. Christ bore the sins of *all* men, not only of some. From this very fact, that He died for the sins of the whole world, I, who am a part of the world, may most certainly infer that He tried also for mine. The invitations and promises of grace are addressed to all men; they are so general in their terms that no one may count himself excluded. The Son of God was given for all men; all should believe on Him; and none so believing shall be lost. Let every one, then, consider his own case, and inquire whether he is also a man, and thus a part of that world which God loved (John 3, 16). It is the will of God that all should thus recognize their sins, believe, and be saved." (Theol. of L., Vol. II, p. 287.)

Luther taught that man's unbelief is his own fault. "Luther also very frequently reproaches with their unbelief, as being entirely their own fault, those who refuse to accept the Word of God and the salvation which it offers." He says: "That not all accept Christ, is the fault of those persons themselves who do not believe and who indulge their incredulity.

Meanwhile the declaration and promise of God remain universal, that God desires (*vult*) all men to be saved."

No one is excluded who does not desire to exclude himself. If many are lost, it is the fault of the devil and the evil will of man; for the will of God is a gracious will. He who excludes himself must hold himself accountable for his exclusion. In a Sermon of the House Postils (Dietrich's Edition), Luther, in commenting upon the saying of Christ: "Many are called, but few chosen," refers also to the declaration in John 3, 16, of God's love for the whole world. The interpretation of the former passage according to which God offers His grace to many, but allows but few to experience it, he declares to be a wicked misunderstanding. We should be compelled, says he, to cherish hostile feelings toward this God, to whose will alone it was to be attributed that we are not all saved. The meaning he understands, upon the contrary, to be: Although God commands that the Gospel be preached to all, in order that all may accept it, yet many do not conduct themselves rightly toward it, and hence God is not pleased with them and does not desire to have them. This is called by Christ "not being chosen," i. e., "not so conducting themselves that God should have pleasure in them." Still, however, in regard to the question, *why* they do not believe, but remain in sin, we must again refer the reader to what yet remains to be said in reference to the other feature of Luther's doctrine concerning God." (Luther's Theol. Vol. II, pp. 288. 289.)

According to Luther, God exercises His "peculiar" or "own" or "natural" work when he exercises love and mercy, but when He condemns and punishes sin He exercises "works strange to Him." (p. 289.) Again He says of God: "That heart aroused to wrath on account of the sins of men is *not the true heart of God (non verum Dei cor)*; but this is the true heart of God, which is affected by our miseries, which burns with pity, etc." (Theol. of L., Vol. II, p. 290.)

With reference to the "absolute," "hidden" and "unrevealed" and the "revealed" and "preached" God, mentioned by Luther, Dr. K. says: "But has God now really, in this His revelation, manifested Himself entirely *as He essentially is*? Are we, according to Luther, to regard the absolute God and the conception gained by a combination of the specific statements of revelation as precisely corresponding in content, and actually one, to be discriminated only by the fact that the content in the latter case is presented in a restricted form, adapted to man's power

of comprehension? Or does there yet, upon Luther's theory, remain in God a dark background, lying beyond all revelation, in which His real peculiar nature may perhaps repose, and in the contemplation of which the reliability of the revealed representations in general becomes questionable? In the latter case, how about the position of love in the nature of God, and the reality of His loving will?"

"We are not authorized, upon the basis of even the later writings of the Reformer, to give an affirmative reply to the first of the above questions; but are compelled still to give due acknowledgement to the other side of Luther's doctrine of God. When he seeks, as we have seen, to divert our attention from the absolute to the revealed God, his idea is, clearly enough, that an impenetrable darkness must still for us enshroud the nature of God in itself, and the relation between it and the God revealed to us—that, in consequence, such a dark cloud must rest particularly upon the relation between the inner being (heart) of God and His loving will, as represented in the revelation which He gives us." (Theol. of L. Vol. II, pp. 292-293.)

It will be shown in the next article that God in His essence is to us *wholly irre recognizable*, that we cannot define His nature, that His will considered in connection with His power is simply absolute, that we should not attempt to pry into His *voluntas substantialis*, that the "unrevealed" God becomes a God "revealed," and that we should ask no questions about His hidden counsel. It will be shown that there is "a difference between the earlier and the later doctrinal utterances of Luther," on predestination.

In considering the theological development of Luther with respect to the doctrine of predestination, we must take into account his teachings of the essence and will of God. Dr. Köstlin says in his Theology of Luther (Vol II, pp. 293-294): "God is in His essence (*substantia*), as Luther says, *wholly irre recognizable (plane incognoscibilis)*. What He is in nature, we cannot define, we can only specify what He is not, as for example, that He is not the voice, dove, etc., under the form of which He reveals Himself. In the predication of essence (*substantiae*) He remains incomprehensible, even although He reveals Himself in His relation to us. When Luther, nevertheless, offers a definition of this "*Substanz Gottes*," he describes it, not as a nature of love, but as "immeasurable wisdom and omnipotent power. This power is then represented as one with the *majesty of God*

(*potentia absolute seu majestas Dei*). The will of God is also spoken of, in connection with His power, as simply absolute. This is the *voluntas substantialis*, into which we should not even attempt to penetrate. It is only in connection with the preached God that a loving will is spoken of. With the essential will is combined foreknowledge. What God purposes according to this will, He has foreseen from eternity. This wisdom, power, etc., are wholly inaccessible (*simpliciter inaccessibilia*) to reason."

In his Commentary on Genesis, Luther in contending against the Epicureans strictly follows his thesis "that all things are absolute and necessary" and we find such expressions as: "There is a secret counsel of God." "He then again insists, that we are to look much rather at the *voluntas signi*, or the will revealed in Christ, the Gospel and the Sacraments. He remarks, also, that the latter, the will of grace, ought properly to be called *voluntas benedicti*." "He warns such as are alarmed on account of foreordination, not to worry themselves at all upon the subject; but he does not deny the existence of such a foreordination resting solely in the will of God, merely saying: It is forbidden to us to understand or concern ourselves about this." Even Paul, says he, is not speaking, in Rom. 9, 11, of "the divine foreordination in regard to every man separately, whether he shall be saved or not," in order that every man may be led to ask whether he is thus foreordained or not; but the Apostle holds up before every man the Gospel and faith, and speaks of the government of God in the Church, according to which those who have the name of the people of God are rejected on account of their unbelief, and others, formerly unbelieving, now become through faith in Christ the true Church, so that the unbelief of the former is entirely to blame for their rejection. But here, again, Luther by no means denies the foreordination spoken of. He only asserts that God and the Apostles would not have us attempt to pry into it. The term "*Vorsehung*" is here, for Luther, entirely synonymous with predestination" or "eternal election," since it combines in one the conceptions of the foreknowledge and the purpose of God." (Theol of L. Vol. II, pp. 294-296.)

Luther says in his Latin Commentary on Genesis, (chap. 26) that it was reported "that among the nobility and prominent men of the day outrageous utterances are being circulated concerning predestination, or divine foreknowledge, as though, if one be predestinated (to salvation)

he will be saved, whether his conduct be good or evil; and, if not predestinated, he will be eternally lost, without regard to his own deeds. Against this he argues: According to such reasoning the incarnation and work of Christ, the Holy Scriptures, and the sacraments would be utterly robbed of their significance for us. A man who was predestinated to salvation would thus be saved without the Son or the means of grace. And of what benefit would the sacraments be, if they are "uncertain and useless in the very matters of our salvation?" (Theol. of L., Vol. II, p 296.)

Luther in his book, *De Servo Arbitrio*, and elsewhere "called attention to the distinction which must be observed when treating of the knowledge (*notitia*), or to speak more properly, of the personality (*de subjecto*) of the Deity, i. e., we must treat either of the hidden or of the revealed God; and as to the former, we can have no faith, no knowledge, and no apprehension, but must allow the secrets of God to remain concealed from us." "Yet He has sought from the very beginning, to anticipate our curious questionings, and has hence set before us His will and counsel, as follows: "I will reveal to thee foreknowledge and predestination in an excellent way, but not in the way of carnal wisdom, as thou dost vainly expect. Thus will I do: I will, from an unrevealed God, become a God revealed, and yet remain the same God. I will come into the flesh, or send to you my Son, who will die for thy sins and rise again. Thus will I fulfil thy desire, that thou mayest know whether thou art predestinated or not. Listen to Him. Look upon Him, as He lies in the manger, etc. * * * There thou shalt certainly apprehend me. When thou hast heard Him, art baptized in His name, and shalt love His Word, then thou art certainly predestinated, and sure of thine eternal salvation. But if thou despisest the Word, thou art certainly under eternal condemnation." (p. 297).

Dr. Köstlin in his work on Luther's Theology makes mention of several questions in connection with predestination, not answered by him, such as: to whom according to His immutable counsel God makes it inwardly possible to accept the Word and to persevere in faith? and "why one hears and another does not hear?" After commenting upon these questions, Dr. K. asks: "*To what conclusion are we, then, finally brought in regard to the mutual relation between the two phases of Luther's doctrine concerning God?*" How did Luther reconcile his earlier statements, especially those in the *De Servo Arbitrio* with his later utterances on

predestination? Dr. K. says: "The fact is, Luther *never worked out for himself* any such theory of reconciliation, never attempted any solution of the problem. It was his teaching, that *our power of apprehension does not extend so far — that we must be satisfied to accept even the incomprehensible and inexplicable*; for Luther fails to find any such harmonizing suggestions in the revealed Word of God. He himself assents, that there remains for us a contradiction which we cannot and should not attempt to solve. Thus, for example, in a passage above cited concerning the "secret election," which he admits, but which he refused to find exemplified in the case of the souls saved in the ark, he says: "This we are not able to comprehend in our minds, and it seems to us in conflict with the revealed will of God." Yet how little he hesitates to place side by side, without any attempt at reconciliation, statements which for us appear to be mutually contradictory, may be strikingly seen in his declaration: "Although God foreknows all things, and all things must come to pass according to His will, nevertheless the salvation of all men is the earnest will of God." In direct opposition, even, to all such harmonizing theories as we might be disposed to frame for our own satisfaction, we must always bear in mind the frequently repeated admonitions: "Do not pry into things too high for thee," etc. There is no science and no knowledge of God, in so far as He has not been revealed." We must even apply to them what Luther bluntly says in regard to speculations concerning the divine majesty: "It is impossible that they should be true."

"If it be still objected, that our minds cannot possibly, in view of divinely implanted intellectual impulse, necessity and aspirations, be satisfied while such an evident contradiction faces them, Luther, in reply, simply denies our right to entertain such ambitious aspirations after knowledge. It is from just such intellectual strivings that he would divert our attention, in order to fix it upon those practical religious aspirations whose aim and object God has plainly enough set before us. He thus commends to us the fixing of the eye simply and directly upon Christ, a direct grasping of the blessings of salvation offered in the Word and Sacraments. Accordingly, he makes it now his own most solemn aim, as preacher and teacher, above all else to lay most earnestly upon the hearts of all the objectively proffered grace of God, in order that faith may thereby be awakened." (Theol. of L., Vol. II, pp. 307, 308.)

Dr. Köstlin now shows from Luther's writings that there is a "significant modification" of the earlier utterances of the great Reformer on this subject, and says: "In view of all the above, we must regard the opinion of his *De Servo Arbitrio* expressed by Luther in his letter to Capito, as referring only to the vigorous denunciaion of human power and human merit which it contains, and not to its further and positive declarations concerning the hidden will of God." (p. 309).

Dr. Köstlin comes to the following just conclusion. "We detect thus a difference between the earlier and later utterances of Luther, only relative, it is true, and somewhat wavering, yet deeply rooted in the peculiar course through which his doctrinal views in general attained their maturity, and in their inmost character. Luther had previously, controlled entirely by his thorough-going antagonism to the Pelagianism of the Romish Church, without any hesitancy adopted as the basis of such antagonism, metaphysical statements concerning God and the divine agency, which were manifestly derived not from the revealed word, but from the fundamental conceptions of omnipotence and absolute will as inherent in the nature of the absolute God. Now, the same conception of the reality of the proffer of salvation in the *means of grace* which he exalted in his controversy with the Fanatics made itself felt in connection with his own doctrine of the divine being and attributes to such an extent that he no longer, as formerly, looked beyond it to scrutinize the inscrutable will of God and its relation to the plan of salvation. Now, the distinguishing central point of his Christian faith, namely, *Christ and the sincere love of God manifested in Him*, so completely dominated his entire personal apprehension and presentation of doctrine that the inferences formerly deduced from the divine power, lying as they do beyond the sphere of the general religious consciousness and the natural reason, were driven into the background — not, indeed, reconciled to the satisfaction of our weak powers of apprehension, but at least put to silence — and the eyes were turned, with a determined persistence not before manifested, away from the dark abyss of mystery to the blessed light emanating from the great central truth. He now, whenever our own speculations show a tendency to dwell upon the questions beyond our grasp, applies with greater logical consistency than heretofore the principle that we must abide simply by the *Word of Scripture*. And, although he yet speaks most decidedly of the pure and free

exercise of the divine power in the imparting of salvation, and that in such a way that the earlier positions now no longer avowed may to us appear to be necessary inferences or premises, although no longer so deduced by him; yet it must now be evident to all that the controlling thought here is not the metaphysical idea of absolute power or divine foreknowledge, but an antagonism to all human merit which is based upon practical religious interest, and a longing desire for a deliverance proceeding entirely from God and thus bearing with it a positive assurance for our faith." (Theol. of L., Vol. II, pp. 309, 310).

I have in these articles attempted to present a brief sketch of the historical, orderly development of the Theology of the great Reformer on the doctrine of predestination after Dr. Köstlin's excellent work on the Theology of Luther. The reader will observe the progressive growth of this great theologian in the knowledge of the saving truth of the Gospel on this important point and his thorough labors in seeking for this truth in the Word of God.

It is evident that Luther's theory of predestination was from the beginning entirely different from the theories of Zwingli and Calvin. The central point in Luther's entire theology was the doctrine of justification by faith for the sake of Christ's merits. Around this common center all other doctrines, hence also the doctrine of predestination, must move, as the planets move around the sun. The central point in the Reformed system was the bare absoluteness of the divine will, hence an absolute predestination.

It would be a gigantic absurdity to attempt to construct a theory of predestination from Luther's book *De Servo Arbitrio*. We must judge this work, not from its deterministic statements, but from its true and legitimate evangelical center. When the Reformer in his later years expressed himself as "displeased with his other writings and with Saturnine hunger would have destroyed these children of his spirit, he named this work, beside the Catechism as among those which he could acknowledge as his true writings" (Dr. Philippi), he certainly did not refer to the strong deterministic statements in this book, but to the powerful truths which he hurled upon the Pelagianism of Rome and of his puny antagonist, Erasmus, "the apostle of common sense and of rational religion."

BACCALAUREATE SERMON.

PREACHED TO CAPITAL UNIVERSITY CLASS OF 1901, JUNE 16,
BY PROF. M. LOY, D. D., COLUMBUS, O.

John 18, 37. Pilate therefore said unto Him, Art Thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

My Dear Brethren of Christ Church:

Again after the lapse of another year, a class of students that is ready for graduation meets with you to hear the Word of God before they depart from our college classes, and again I am to take your pastor's place in the day's sermon. In my judgment there would be no violation of any proprieties governing church and school if I chose the ordinary text for the day on which to address you and the graduating class, inasmuch as you all have the same needs in general as disciples of Christ, the Lord and Savior of us all. And yet I do not think that my preference to choose a text and a theme with special reference to the occasion needs an apology, inasmuch as what I purpose to say to them in particular as Christian students concerns you all as Christian people. Christ is your Savior and your King as well as theirs, and the truth to which He bears witness and on which He founds His kingdom is of paramount importance to you as well as to them.

To you my dear young friends of the class of 1901, I may be permitted to address the words of St. John, humbly appropriating them as expressive of my own sentiment: "I have no greater joy than to hear that my children walk in truth." 3 John 4. But the world in its wandering away from God and its entanglement in the meshes of Satan the great deceiver, never ceases to ask with Pilate, "What is truth?" and to suppose that the question, seeing how complicate sin has made it, will nonplus all thinking and bring all witnesses to silence. In your college course you have occasionally experienced the perplexities arising while in the quest of truth, and no doubt felt it depressing when the teacher himself had to tell you, "I do not know." No man can know even all that nature and history teaches, and science and philosophy present problems that all the learning and all the wisdom of all the ages are incapable of solv-

ing. Must we then cast ourselves into the whirlpool of agnosticism and despairingly sit down in darkness and wait for death? That would be a fearful thing. God, who made us and all things and who reigns supreme over all and governs all for the accomplishment of His purposes of love and righteousness and wisdom, has not left Himself without a witness on earth. He has revealed the truth for man's enlightenment and salvation, and man never can while he ignores it emerge from the gloom and the chaos into which sin has plunged the world. And the central truth, embracing the whole creative as well as redemptive plan of God, is Christ. He came to bear witness of the truth, that the world through Him might be saved. To this I wish to direct your hearts today as the sum and substance of all truth, which everywhere and always and in all respects claims supremacy. My theme then is

THE TRUTH ON WHICH CHRIST'S KINGDOM IS BUILT.

What I propose to set forth and explain in regard to this truth is 1. Why it is preeminent, 2. What is its import, and 3. How we shall know it. May our dear Lord and Savior, who is the way and the truth and the life, enlighten us by His Spirit, that we may know the truth and the truth may make us free.

I. When our Lord was asked by Pilate, "Art Thou a King then?" He answered, "Thou sayest I am a king. To this end was I born and for this cause came I into the world, that I should bear witness unto the truth." But He had said just before that His kingdom is not of this world, indicating that it was no temporal empire that He came to establish, and now He explains that He is indeed a king, but that His kingdom is founded on eternal truth, into which every one that is of the truth and hears His voice shall be gathered. This is the truth of God unto the salvation of the world, which fell away from its Maker and became a dupe of the father of lies. It is the kingdom of light set against the kingdom of darkness—Christ's kingdom of truth in opposition to Satan's kingdom of falsehood. The conflict between the two is manifest, and we must choose whom we will serve.

Wherever there is any moral earnestness, even if this is merely the product of training under the direction of conscience without reinforcement from powers beyond those of our own nature, the decision will be for the truth

against the lie. That is well. God has provided for that in the original constitution of our nature, according to which unrighteousness, when known as such, can never receive our sanction. But Pilate expressed the weakness of our nature when he asked, "What is truth?" And that directs our attention to the deceivableness of unrighteousness, which comes from the commingling of truth with error and putting a relative truth in the place of eternal and universal truth to which our Savior came to bear witness.

1. There is relative truth, which is of great value in its own sphere, but which the short-sightedness or positive blindness of man is unfortunately prone to set up in opposition to the truth of which Christ bears witness instead of recognizing its subordination. Satan thus endeavors to maintain the confusion which sin has brought into the world. Even truth, whose authority the natural man in virtue of conscience is still constrained to accept, is made an object of strife, not only between Christians and the declared enemies of supernatural revelation, but also between those who profess to revere the truth and admit its supremacy, but differ as to what is truth, or as to what among the truths made known to man is chief and should be recognized as dominant. We have thus the knowledge of nature, amid manifold differences and various degrees of assurance accepted as truth, and in addition to this the truth to which the Son of God came into the world to bear witness, and which Christians accept as universal and supreme. Now it would be accordant neither with reason nor supernatural revelation to assert that the knowledge derived from natural sources is all a lie. What you have learned in your college studies of mind and matter, of history and science, of man and manners, of literature and art, is truth. But it is truth in a certain domain, and Satan succeeds in making it false only by declaring it to be the exclusive and supreme truth which leaves no room for the testimony of Jesus and by inducing men to accept this lying declaration.

2. But there is truth above all our intuitions of sense and consciousness, our reproductions in memory and imagination, our thought in conception and judgment. It is the supreme truth, to bear witness unto which Christ was born and came into the world. It is the absolute truth of God, who knoweth all things. He made them all—how could it be possible that He should not know the meaning

and purpose and relations of them all? Our science and philosophy is all astray when we refuse to hear the voice from heaven giving us light in regard to the things of earth. We get some knowledge of land and sea and air, of minerals and plants and animals, of man and nations and their progress in civilization and culture. But what does it all mean? The stars and the seas and the mountains have something to tell us; the sunshine and the birds and the flowers have something to say for our benefit; the earthquake and storm and pestilence have a message to us; but what do they mean? Our science is everywhere at fault in the main thing that concerns us in our pilgrimage through this pleasant and painful earth. We grope in darkness, notwithstanding the sublime revelations of nature. O how much wiser we would be if we could rightly read and understand what God declares in His handiwork! With our eyes blinded by sin and our understanding darkened by its benighting power, how shall we follow the stately steppings of God in creation and providence, and behold His glory in His marvelous works! And these do not tell us all. The sin that incapacitates us to read and understand the record in nature is itself an ugly part of this world's history, and nature knows no remedy for it and the misery which it entails. The efforts of human science and human wisdom to dispel the darkness that hangs over us and to banish the ills that oppress us therefore always result in delusion. We need light—we need the light of truth. The glimmerings of nature's light, beneficial as they are in the narrow sphere which they illumine, become sadly delusive when the false wisdom of man renders them a falsehood by giving them supremacy. Nature is innocent of the lie, but man is guilty. Into such darkness and delusion the light of truth to which our Savior came to bear witness shines from heaven. It is the truth unto salvation from the sin and death that have come into this world by the failure and fall of that very creature that now presumes so much on his science and ability. When learned men tell us that this truth in Jesus, this truth of which Jesus came to bear witness, pertains to a kingdom which is not of this world and that therefore it has nothing to do with the investigations of scholars in regard to the structure and history of our globe, there are two things presented which are entirely different. One of these is true, the other is false. In the first place, we Christians need not to be told that the Son of God came into the world

to destroy the works of the devil and to save our sinful souls from the woe that sin has wrought. We know that from a higher source than that of human testimony or thought, and we have a peace and joy in it that we could have from no other source. Surely Jesus came to save us from our sins: that is preeminently the purpose of His mission. But in the second place, it does not follow and it is not true that this testimony has nothing to do with this world in which we live, which God has created, which He governs, and through which He accomplishes His purpose of wisdom and righteousness and love. The kingdom which Christ establishes is not of this world. It has no secular end and no secular means to attain it. All worldly wisdom and all the fame and the wealth and the pleasure acquired by it amount to nothing in its glorious domain and purpose. But just on that account this truth of God is preeminent. All created things, including man, and all activities of creatures, including those of the human mind, are subject to His dominion; and while in the establishment and government of His kingdom of truth He exerts no physical force, but only the spiritual power of the truth to which He bears witness, He asserts His reign over all the realms of creation and warns all men of the coming doom upon those that do not believe and thus refuse to seek refuge in the hope set before them in His kingdom. He is Lord of all. If you would know the truth that shall stand when heaven and earth pass away, hear the testimony of Jesus.

II. Let us endeavor to understand the import of this truth proclaimed and testified by the Lord who knoweth all things. It is the eternal truth according to which this world was made and shall finally be judged. Neither learning, nor fame, nor wealth, nor pleasure will be of any account when the last and decisive reckoning comes. Nor should it be overlooked that He who is the Judge in the final account is He who comes into the world to bear witness of the truth. There are two points chiefly that should receive our attention here.

I. The world is lost in sin. God made all things in His infinite wisdom to glorify Him, and to this end He made them in righteousness and love. Among these creatures called forth by His omnipotence out of nothing there were angels and men, who were endowed with intelligence and will, and who with all other creatures were meant to give glory to God in the highest. But their great endowment made it possible to sin. They could choose, and their

choice could be bad. Some of the angels, realizing their power rather than their mission to magnify their Maker, determined to set up for themselves and establish a kingdom independent of God. Thus came darkness and misery and death in separation from the source of light and blessedness and life. The leaders of the rebellion against God approached our first parents in Paradise and with lies and all deceivableness of unrightousness tempted them, and succeeded in turning them too from God and truth and happiness. They sinned and fell away from the light and the life which is alone in God. Thus death came among us and all the miseries that lead to death. Man, who was ordained to have dominion over all other creatures on earth in virtue of his superior intelligence, by which all should be directed in subordination to the Maker's will in the righteousness and true holiness with which he was endowed, corrupted his ways before God. The curse of divine righteousness came upon him and all creatures suffered when the creature that under God was to have dominion over all suffered the consequences of his fall. And now the whole creation groaneth. All men who give any attention to the things in them and around them feel that there is something wrong with the world, and poets and philosophers have sung about it, and speculated about it, without the least success in applying a remedy. The flights of imagination may give a momentary pleasure to many, and the efforts of reason may temporarily satisfy a few; but, after all, the world lieth in wickedness and the wages of sin is death. Science tries hard to rescue some truth in these ruins of the good and beautiful creation of God, and we have no desire to disparage its well-meant work. The earth is the Lord's, and let us not close our eyes or our ears to what His creation reveals. But let us not be fooled by the big pretensions of men who, with all their learning, have never risen above the level of our race that is benighted in sin, and who, with all their science, only blunder along to find out the Creator's purpose, though they may recognize no Creator and therefore no creative design. It is the fool that hath said in his heart that there is no God; why should we give him any consideration and thus give him an honor that is not his due? The truth about this world and all that is in it and all that is to come of it, we do not know, and with all our science we cannot know, except so far as it has pleased the Lord of all to reveal it. The mystery of

this earth and the human life with its dominant energies in it can never be unravelled by human reason, because the human intelligence and will are themselves involved in the great catastrophe which has brought sin and death into the world. How can we know the truth when we set ourselves against God, and how can we pursue the path of righteousness when our course is directed against God? Sin has come into the world and spoiled everything. In consequence of this man understands neither the nature nor the purpose of this world, nor the way to escape the miseries of earth and to attain a better state. The earth and man's life in it remains an insoluble problem until the Maker of all gives us the truth which solves it, and those who refuse to receive the solution which He is pleased in mercy to give must remain in darkness and go on in the path of human wisdom and virtue, or of human folly and vice, to the everlasting death which is the unbelieving sinner's doom. No human science gives us any answer to the most important of all questions, What must I do to be saved? That some never ask such a question and are content with what the world of matter and of mind teaches them is a pity, but the fact does not change the damnation that is upon sin and the inability of man to escape the coming judgment. The world is lost in sin and in itself has no help for it, notwithstanding all the delusive boasts of virtue and of science, which can be recognized in regard to particular intellectual cognitions, but which fail to fulfill all righteousness, and furnish no clue to the universal truth which solves all fundamental problems of thought.

2. There is truth which is eternal and which throws light on the whole work of creation and providence. It is the truth which the Son of God came to reveal and of which He is the infallible witness. Of course that bears primarily on the deliverance from the wreck which sin has made. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world, but that the world through Him might be saved." John 3, 16, 17. An extraordinary revelation from the Maker and Monarch of the universe could be necessary only when something had happened that was not a normal development of nature and for which nature could provide no remedy. It is no wonder, therefore, that the natural man, who is the main factor in the abnormal process, resists and resents a revelation that is and must be

supernatural. It is humiliating to man that he knows so little of the world and the work of God that is going on in it, and that his manifold experience in the endeavor to bring light into the darkness of earth and better its painful condition only manifest his incompetency. He writhes under the imputation, though it is made by the whole history of the world and at least in some cases and in some instances, by his own conscience. Certainly the rocks and the lightnings and the stars can tell us something; certainly the brooks and the birds and the flowers have a message to us; and reason and imagination have a fertile field for science and for poetry. They are all beneficial in their appropriate place, which is of course the place for which God has designed them. Through reason they give us the joy of science and through imagination they furnish us the joy of art; and both should be appreciated. If that were all that these imperishable souls of ours were made for and all that they could attain, we admit that no supernatural revelation would be needed and that the testimony of Jesus would be superfluous, although even then it would be reasonable to inquire whether that testimony should not be received because of the wider knowledge and the deeper sense of beauty which it renders possible. But those who lay stress on these revelations of nature and their beneficial effects overlook what reason is quite competent to see, that the great majority of the human race cares as little about the achievements of science and the pleasures of the imagination as it does about the Gospel of Christ. The mass of men and women is always intent on gratifying the animal appetites, which means the lusts of the flesh. Those who claim to be thinkers look very superficially on the life of the masses if they are unable to see that ordinarily a good dinner or a glass of wine is more to them than the works of Plato and Bacon or Hegel, or of Raphael or Beethoven or Milton. There undoubtedly is gratification of human wants in all of them. But unquestionably there is the satisfaction of the soul in its deepest wants in none of them. It is this deepest want that our Savior supplies by His witness of the heavenly truth. The claims of science and art are all a lie when they pretend to teach the truth which will lead man from his misery to the blessedness for which in the depth of his soul he longs and pants. There is no help for man in his own reason and strength, because these share the corruption and debilitation of all human powers by the sin that has entered into the world. It is lost in sin,

and only a Savior sent by God can help it. That Savior has come and bears witness of the divine way of salvation through Christ's obedience in our stead even to the death of the cross and through the Holy Spirit's work in the hearts of men. There is death and damnation through man's work by sin, and there is life and salvation through God's work by grace. The escape from the one and the possession of the other in the kingdom of Christ, that is the import of the truth to which our Savior bears witness.

III. How now shall this truth of God become effectual in our souls? By reason of sin we sit in darkness and have no appropriate organ for the reception of light which does not belong to the sphere of nature. But in this sphere of nature we all live. This question, therefore suggests some difficulties, and I have no desire to deprive opponents of such advantage of the fact as may seem to them legitimate. Christians can well afford to be generous to unbelievers, though under no conditions and in no circumstances can they make any concessions in regard to the truth. The difficulties referred to only arise when faith has been wrought and we seek to understand the work of God. The reality of this is known in faith, whether we understand it or not, just as any fact of experience stands, though some who have not had such experience are unable to bear witness to it and may therefore foolishly deny it, and some because they are unable to understand and explain it, may on that account have lingering doubts. But the truth of God is still the same, whether men will hear or forbear, or whether, when they hear it, they will accept it or reject it. And that truth is brought to us with a convincing power which makes rejection inexcusable. In the first place, we have the testimony of Jesus, in the second place, we have the witness of the Holy Spirit to make it sure.

I. "To this end was I born and for this cause came I into the world," says our Savior, "that I should bear witness unto the truth." We know something of the notions entertained among men about Christ and His achievements and claims. There is no herb that will cure sin and no logic that will convince fools. But the human mind, created in the image of God for righteousness and true holiness, respects truth though it may by deception believe a lie. The witness of the Son of God is borne in this world of sin and darkness and delusion, and we Christians need not wonder that the testimony seems to so many unconvincing. The hearers have all gone astray. "The light shineth in dark-

ness, and the darkness comprehendeth it not." Our dear Savior "came unto His own, and His own received Him not. But as many as received Him to them gave He power to become the sons of God, even to them that believe on His name." Here is indicated the mystery of regeneration. By our own reason and strength we cannot believe in our Savior or come to Him. "But every one that is of the truth," says our Lord in the text, "heareth my voice." Men profess to be seeking the truth, why then do they not at once accept the testimony of the Lord of all, who knows the truth in the whole realm of nature and of grace? The answer is that, after all, the multitude of men is not of the truth, including not only the sensualists, who seek their happiness in the gratification of their own animal impulses, but the scientists and artists and philosophers as well, who seek their gratification in higher walks of nature, but abide still in the realm of sin into which man has fallen. The flesh may seek its gratification in science and art as well as in eating and drinking. It is a terrible arraignment of scientists and philosophers and poets, but I have no more ground for shrinking from the duty of making it in their case than in the case of confessed sensualists. They follow nature on a higher plane, and therefore on natural grounds occupy higher positions. But they all alike pursue the path prescribed by the blindness and corruption of fallen man in his sin, though the one is a rationalist and the other is a sensualist. The truth that alone can appreciate what is good in all the products of nature and eliminate all the falsehood which sin has introduced, is that which Jesus bears, whose kingdom is not of this world. He is the witness sent from heaven whose testimony is infallible. He brings us the light of God, who made all things, and rules all things, and by whose judgment the lasting of all things is decided. That truth saves from the coming judgment on all unrighteousness by establishing a kingdom which is not of this world.

2. But who can hear and accept this truth seeing that all alike sit in the darkness of sin? "Every one that is of the truth knoweth my voice," says the true and infallible witness. The trouble is that the father of lies has succeeded in entangling all men in his meshes of falsehood and that in the sphere of civil righteousness, in which alone the natural man at his best can move, bad men prefer the pleasures of carnal indulgence to the truth that lies in a higher realm, and more enlightened men prefer the pleasures of science to

that truth of which Jesus bears witness. In either case the truth is discarded, and in either case the reason is the same: the people concerned are not of the truth. But how can it ever be otherwise in our corrupted and blinded human race? "There is none righteous; no, not one," and therefore every soul of man naturally rejects the testimony of Jesus. It lives in the realm of nature and cannot rise above the realm in which it lives. In this sphere men may prefer truth to lies; but when it comes to the revelation of absolute truth, which declares the best of human achievements, notwithstanding its research and scholarship and relative truth, to be a lie, even human science squirms and resents the imputation as an insult. Only relatively is human nature of the truth at its best, and at its best it has no appreciation of the truth in Jesus that embraces all things and that alone gives us the light of salvation from the darkness and death that sin has brought upon us. It is therefore apparent that naturally no one is of the truth in its most important sense. Only they who are of God hear God's voice, and no one can call Jesus Lord but by the Holy Ghost. Therefore our Savior says, "Except a man be born again he cannot see the kingdom of God." This is the kingdom which is not of this world, and this is the kingdom founded on the truth of which the Son of God came to bear witness. He gives us the Spirit of truth by which we are enabled to believe what the natural mind does not know and what, because this truth does not fall within the range of the natural mind, it does not believe. It is only the Holy Spirit's power that can turn us to God and enable us to hear the Savior's voice. When He does His work in us, enlightening our minds by the Gospel and through it conferring upon us the power of God which it is designed to convey, do we receive a spiritual power which the natural mind does not possess and which it cannot by any exertions attain. God regenerates us and renews the spirit of our minds, so that light comes into our darkness. We are led by a power that is not in our nature to believe the supernatural truth on the testimony of our Savior. There is thus a twofold witness. Our blessed Savior declares the truth, and the Holy Spirit makes us sure that it is the truth. Thus the truth unto salvation is revealed and impressed and believed by all who have not wilfully set themselves against it. These are of the truth through that transforming power which that supernatural truth exerts. We can therefore easily understand why the multitudes who refuse to acknowledge the exceeding sinful-

ness of sin and persist in their efforts to resume the honor of human nature by maintaining the lie that man is fully competent—whether by his reason or his sensibilities or his will, whether by science or esthetics or morality—to compass his own destiny and work out his own happiness, have no sympathy with heavenly truth and will not hear the Savior's voice. As long as under the delusive influence of the lying representation of their own sinful hearts, as these are directed by the prince of this world, who lets none escape from his dominion of darkness until a stronger One renders him powerless, men imagine themselves capable of fulfilling all righteousness by asserting their rights and putting forth their powers, it is vain to expect that any will hear the Savior's testimony, which implies despair of self and refuge in the only hope set before us. That hope can rest only on the truth in Jesus, which brings light and life into this world of darkness and death. It shows us the Lamb of God that taketh away the sin of the world, and the Holy Spirit enlightens us and enables us to hear our Savior's voice. That truth makes us free, primarily from the curse and bondage of sin, but also from the lies which Satan scatters in all other departments of knowledge and life, in order to direct our minds from the great truth which alone can save. In the Savior alone is life, and the life is the light of men. All must remain in darkness, notwithstanding all their learning and all their efforts in the realm of nature, until the truth to which Jesus bears witness enlightens them and delivers them from the tyranny of the father of lies. This is the truth which by the grace of God bringeth salvation not only from the ills which trouble us in this world, but from the sin which is the source of all ills in time and in eternity.

Perhaps I have wearied you, my dear young friends, and perhaps the thought has entered your minds that all this is not to the purpose of your graduation in language and literature, in science and art. I hope it is not so. My knowledge of human nature suggests it as a possibility, though my knowledge of you as a class renders it improbable. In any case let me in conclusion remind you that this world and all that is in it will pass away, and that all the worth of your acquirements and your work will be weighed by the truth which our blessed Redeemer taught us. Hear that truth and live under Him in His kingdom, and all your labors will be a blessing in time and in eternity. Amen.

HISTORICAL DEVELOPMENT OF THE PROTESTANT CHURCH IN GERMANY.

BY PROF. GEORGE H. SCHODDE, PH.D., COLUMBUS, O.

The Protestant Church in Germany can be understood only in the light of its history. What it is now it has become through the historical development of the past centuries. Not only do its confessions, principles, and spirit strike their root deep into Reformation soil, but also the various Protestant State Churches in the land of Luther, in their organization and government, can, as a rule, trace their origin to that period. In name indeed the Protestant, or, as it is more correctly called, the Evangelical Church of Germany, dates from the sixteenth century; but in its innermost nature and ideal character it was a revival of the Church of the apostolic age. Nothing was further from the purposes of Luther and his helpers than the establishment of a new Church. The work of the Reformation was substantially a break with the corrupted Christianity as developed and fostered by the Roman Catholic Church and its hierarchy and a return to the pure teachings and tenets of the New Testament. It was a restoration and re-establishment of the faith once delivered to the saints. It did not purpose to preach any new dogma or doctrine, but merely to recall the Christian Church to its original creed and reconstruct it upon the foundations laid by Christ and the apostles. The Protestant Church was not intended to be something new, but only the return to something old.

But the realization of this high purpose necessitated also a radical change in the external organization of the Church. The Church of Rome had long ceased to be a purely spiritual body; the errors of its teachings were not confined to theological tenets, but in its hierarchy with the Pope at its head it had established what was practically a great political machinery that ruled with autocratic power the destinies of the people and the churches. A restoration of the original teachings of Christianity was impossible without a thorough reorganization of the Church also. There were some among the leaders of the Reformation, and, among them, Melancthon, who at times were inclined, for the sake of peace, to acknowledge the supremacy of the Pope "by human right," but not by divine right, provid-

ing that he would permit the free preaching of the Gospel; but this view never gained any firm foothold in the Protestant Church. The hierarchical system was so intimately interwoven with the corrupt teachings of Rome that it was entirely impossible to break with the latter and not at the same time do the same thing with the former.

This necessary reorganization of the Church, without which the Gospel could never have been restored to pulpit and pew, through historical causes, was effected chiefly through the political states and their heads. Humanly speaking, it would have been impossible to reform the Church purely as a spiritual organization and without the strong arm of the state authorities and the princes. It was providential in the extreme that at the period when the recognized head and heads of the Church, from the Pope and the cardinals down to the parish priest, were really the most dangerous foes of true Christianity, that under these direful circumstances such men as the Elector of Saxony, the Landgrave of Hesse, and other noble protectors and defenders of the evangelical cause arose and staked their lives and their exalted positions in order that the truth could have full sway, or, at any rate, equal rights with the old errors to be heard. Without these heroes to back Luther and his cause it would seem that the Reformation would have been crushed. Quite naturally, then, the Reformation found entrance into the various German states at different times, and the reorganization of the churches took place in accordance with and along the lines of the political divisions of the country. Germany at that time, as also at the present, was a confederation or union of several dozens of states and free cities, which altogether constituted the empire. State churches were accordingly established just as the princes permitted the preaching of the Gospel. For this reason there never has been in Germany one united Protestant Church for the whole country, and there is no such organization even now in the reestablished empire. There always have been and there still are as many Protestant state churches, and even more, than there are separate states in the empire. This is the condition of affairs that was introduced by the needs and necessities of the times during the period of the Reformation, and this has remained so ever since. There is no doubt that this protection of powerful and pious princes was a great blessing to the Protestant Churches of that period; but such a protectorate

of state authorities over the Church could not but prove harmful when these princes themselves no longer yielded themselves to Gospel influences entirely, but used or abused the churches for political ends. The principle of "*Cujus regio ejus religio*," which held universal sway during that age and which practically means that the ruler of a country has a right to decide what the religion of his subjects shall be, quite naturally worked sad havoc, when for the satisfaction of political ambitions a prince would change his ecclesiastical affiliation and compel his subjects to do the same. In the later years of the Reformation period there are some sad examples of losses of important territory to the Lutheran Church through these causes. In this regard, at any rate, there has been a marked improvement in modern times, and no political ruler would dare to apply this principle now. Saxony, the mother country of the Reformation, has for two hundred years been ruled by Catholic princes and kings, but the Roman Catholic Church has for that reason never been able to regain the foothold here that was lost by her in the sixteenth century. In the Reformation age the advocacy of a separation of state and church would have been an historical anomaly. The times were not ripe for such a principle or practice, and historical condition would have made the application impossible, or at any rate more than harmful and possibly suicidal to the Church. The church of the Reformation could not do otherwise than take the form of state churches, and this form has been retained to the present day.

The Reformation of the sixteenth century in Germany was essentially the work of the Wittneberg monk. It was a Lutheran Reformation. Luther is, at least as far as Germany is concerned, not *one* of the Reformers, but he is *the* Reformer. Not only was the kind of work he did, and the character of the religious movement he inaugurated, superior to that which is connected with the names of Zwingli and of Calvin, because it was based upon a more evangelical appreciation of the central truths of the Scriptures and accompanied by a keener appreciation of the lessons of church history, but the Reformation that was originally established in the various German lands was distinctly Lutheran in character. It is true that later on the Reformed Church gained considerable strength in a number of German states, but in all of these this was done only by crowding out the Lutheran preaching and teaching that had originally wrested this territory from the hands of

Rome. It must be frankly acknowledged that the Lutheran Reformation in Germany has not only victories to report but also losses to deplore. These losses are not all to be charged to the Church of Rome, but also to that Protestant Church which came from Zürich and from Geneva. The counter-Reformation, or the Reaction, which after Luther's death, set in under the auspices of the Roman Catholic leaders, and especially of those relentless foes of the truth, the Jesuits, by might and main, and by the power of the sword in most cases, compelled the return of tens of thousands to the Catholic Church. What is evidently good authority claims that when the Wittenberg Reformer breathed his last fully nine-tenths of Germany was Protestant. The fact that now only two-thirds are Protestant shows how successful this reactionary movement of the Roman hosts were. In some of the German provinces of Austria the Protestant Churches were practically wiped out. Only in our days has a new reformation been inaugurated in these districts, with the battle-cry, "Away from Rome," and thousands have returned to the evangelical faith, which their ancestors were compelled to forswear two hundred and more years ago, and the memory of which brutal compulsion has been one of the inspiring factors and forces in the spread of this promising Protestant propaganda in Austria. But whatever territory the Reformed Church occupies in Germany it holds not as an original possession, but only as Lutheran ground, which, through the power of princes, it has acquired for itself. The Reformed Church, as such, made no conquests from the Roman Catholic Church in Germany. The original work of reforming the Church of this country was performed by Luther and his coadjutors. Whatever activity was displayed by the followers of a Zwingli and a Calvin, in this work was rather in opposition to Luther's methods and manners than helpful to his cause. There always has been a greater or less disharmony between Wittenberg and the Swiss Reformatory movement; and when Luther, at Marburg, refused the hand of Zwingli and any co-operation with his propaganda, with the words: "Ye have a different spirit than we!" he uttered a great truth, the correctness of which has been confirmed by history. None of the efforts at a union between the Lutheran and the Reformed Churches were really successful at that period nor in any later age, simply because of the disparity of spirit, which caused the Reformed Church, later on, to seize for itself territory

and countries that had been won for the Gospel by the Lutheran propaganda.

This fact that Luther is *the* Reformer of Germany has been of deep significance in determining the principles and spirit of the Protestant Churches of that country. In its theology and in its church life it is Wittenberg and not Geneva that has indelibly left its impress. Historically the Protestant Church of Germany was confessedly Lutheran, however much this characteristic feature may have been modified at various times and places by later causes. This already appears in the two great cardinal principles of the Reformation, which are most expressive of its genius and innermost spirit. These are the material and the formal principle with which the Lutheran and the Protestant Church must stand and fall.

The material principle is justification by faith alone, without any merit or worthiness on the part of man. Genuine Protestantism gives all the glory to God in the work of redemption and salvation. It finds no basis for hope or deliverance save in the love of God and the merits of Christ Jesus. Over against the errors of Rome, which credits man with a part of salvation, and demands good works as a necessary prerequisite, the evangelical position of the Protestant and Lutheran Church also demands good works, not as a condition of salvation, indeed, but as the natural expression of gratitude for the redemption that has been secured without money and without price. With Paul, the Church believes that man is justified by faith alone—and this was the battle-cry of Protestantism from the beginning—but, with James, it believes, too, that faith without works is dead. But faith itself, as also that which faith gives, is purely the work of God's grace and mercy. In this fundamental proposition, the development of which was not the result of learned study of the Scriptures, but largely the outcome of the spiritual experience and contests of Luther himself, the Church of the Reformation took a decided stand against the Church of Rome, and in this matter still lies an essential and irreconcilable difference between the two communions.

The formal principle of the Reformation teaches that the Bible is the sole source of Christian doctrine, of which the believer must accept and do. This position was chiefly taken against that of traditionalism as taught by the Church of Rome, which practically put the traditions of the past not only on an equality with the Scriptures but above them,

and thus made the word of man the arbiter over the Word of God. Luther and his friends raised up the standard of the Word again, made that the only and last court of appeal in all matters pertaining to Christian creed and deed, and thus re-established the confession and the faith of the Church upon the only safe and unshaken foundation, the revealed Word of the ever-living God. In conformity with this principle the Church of the Reformation rejected the Apocrypha of the Old Testament, a collection of books written between the close of the Old and the beginning of the New Testament eras, but never accepted by the Jews, or the New Testament, as of divine origin. Many of these books are excellent writings, and for this reason Luther retained them in his translation, but especially states that they are not to be considered as equal to the canonical books. It was against this principle of the sole authority of the Bible that made Luther, in the very beginning of his great work, to undertake the translation of the Scriptures into the German, and probably no single agent accomplished so much for the cause of the Gospel truth in those heroic days as did this magnificent version, which to this day is one of the great classics of literature.

But the Church of the Reformation found more in the Scriptures than only the sources of divine truth. The Lutheran is the Church of the means of grace, and the only one among the many that has learned to appreciate the great truth, that God, as a God of order, has chosen certain means and mediums through which He sends His Spirit and performs His work in the hearts of men. The Word of God is the truth, but also the life, and the Reformation developed and unfolded the great fact that it is through the Word and the Sacraments that God has seen fit to have His Spirit enter into the souls of men, and that when these means are present then, too, the Spirit, who alone can accomplish the ends of divine mercy in the heart of man, is present also, and accomplishes His end. The Church believes and teaches that the Spirit is present in the Word and the Sacraments, and therefore it depends upon these divinely ordained means to do God's work among men. This doctrine of the means of grace has been a great blessing to the Church, as are all truths of God, as it has kept the Church steady and firm in the use of the divinely ordered methods of work, and has kept the Church safely anchored when the storms of sensationalism or new measurisms of all kinds threatened to loosen it from its moorings.

In this principle the Lutheran Church of the Reformation also takes a stand against the Reformed Church, which does not accept the doctrine of the means of grace, but maintains that the Spirit in His operations is not bound by certain mediums or instruments, but may and does operate in any way whatsoever. A Lutheran is always sure, when the Word of God is preached, or read, or studied, or when the Sacraments are rightly administered, that the Spirit of God is also present and ready to do His mission; the Reformed Christian can never have this certainty, as he does not know in what way or manner the Spirit may manifest Himself.

This is but one of the differences which the Lutheran and the Reformed Churches of the Reformation period developed. Best known are the great differences with reference to the doctrine of the Lord's Supper and to predestination; but here, too, fundamentally and at heart, the difference pertained to the authority of the Scriptures. When Luther, at the great debate in Marburg on the Lord's Supper, wrote upon the table the words: "This is my body!" he was doing nothing but emphasizing the formal principle of the Reformation movement, of which he was the acknowledged leader. To the Scriptures he submitted absolutely, and throughout kept reason captive under faith; and this has been the characteristic feature of the Lutheran Church at all times.

In the many controversies that so sadly and evilly divided the Protestantism of the Reformation age the issue at stake was really the Word of God. In fact, the maintenance of the material principle was also an application of the doctrine of the absolute authority of the Scriptures. Over against both the Church of Rome and the Reformed Church the Lutheran at all times, as did Luther himself, has endeavored to maintain the Scriptures, and these alone as a basis for the whole ecclesiastical superstructure. In one word, the Lutheran Reformation purposed to re-establish the Church on the foundation of the prophets and the apostles, of which Jesus Christ is the corner-stone.

It was also on account of its adherence to the Scriptural principle that the Church of the Reformation issued a number of confessional writings in which its faith officially found expression. Like all the historic confessions of Christianity, from the apostles' creed down, the Lutheran Confessions, too, were prepared, not with the purpose of adding to the Scriptures, nor to put a burden upon the consciences of men, nor to arouse theological controversy, but to declare publicly against the misinterpretations and false accusations of others,

the faith which the Church had drawn from the Scriptures. And like all truly Scriptural creeds, the Lutheran Confessions have been a great blessing to the Church in confirming and establishing the truth.

These Confessions in the order in which they are usually found in the Book of Concord—though this is not the historical succession in their preparation—are the following: The Augsburg Confession, the Apology of the Augsburg Confession, the Schmalkald Articles, the Small Catechism, the Large Catechism, the Formula of Concord. In addition to these six particular Confessions, the Book of Concord also contains the three Ecumenical Creeds, viz.: The Apostles', the Nicene, and the Athanasian, the Church incorporating these venerable documents among her symbols in order thereby to evidence its entire agreement with the faith confessed by the old Church.

The most important of the special Lutheran symbolical writings is the Augsburg Confession of 1530, written by Melancthon on the basis of earlier documents by Luther, and publicly read before the emperor and the representatives of the empire in diet assembled. It is the only one, with the possible exception of the Small Catechism of Luther, among the Confessions that has been officially accepted as symbolical by each and every branch of the Lutheran Church in all countries and at all times. Its acceptance has even gone beyond the boundary lines of the Lutheran Church, and there is certainly no special Protestant Confession that has the vast hosts of adherents of which the Augsburg Confession can boast, and it is not unreasonable to suppose that if the various families and denominations of Protestantism ever get ready to unite in one body, the Augsburg Confession, both by virtue of its historical dignity and the Biblical character of its contents, would constitute the proper basis for such a union.

The other Confessions of the Church are further developments of the evangelical teachings of the Foundation Confession of the Church. They unfold the principles found in this symbol, containing in full detail the truths concealed in this. It is for this reason that countries like the Scandinavian lands, which have never formally adopted the Formula of Concord, cannot be denied the name of Lutheran. The full and unequivocal adoption of the Augsburg Confession, with all that this acceptance implies, is all that is necessary to the claims of Lutheranism.

The other symbols were added in later years, because the exigencies of the times demanded special utterances on subjects in public prominence, as, when in view of a promised free Church Council, the Schmalkald Articles were officially prepared to state the Church's convictions in reference to the claims of the Pope; or when, after various controversies on doctrinal matters had arisen within and without the Church, as occurred soon after Luther's death, it was found necessary to develop the Lutheran doctrines on these points more closely, as was done in the Formula of Concord, published in 1580. The apology, a thorough theological document, not so well known or appreciated as it should be, was written in reply to the objections which the Papists had urged against the Augsburg Confession. The two Catechisms, both of which are probably older than the Augsburg Confession, the Large antedating the Small, were originally private writings of Luther; but on account of their exceptional value were adopted by the Church.

Of the many Confessions that were issued by the different branches of the Reformed Church, Germany produced that one which is doubtless the best of all and obtained the greatest popularity, namely, the Heidelberg Catechism. But neither this nor any other Reformed Confession became the factor in German religion thought and life that can be claimed for the Lutheran symbolical books.

The Church of the Reformation, having been established and organized with such ideals and principles, has gone through many vicissitudes in the centuries that have passed since Luther nailed his ninety-five theses to the cathedral door in Wittenberg. The Protestant Church in Germany has developed internally and externally, has won victories and has encountered defeats, has progressed and again has gone backward, but in all of these changes its origins and fundamental principles have been potent factors and forces. As Luther had prophetically foreseen, a period of external persecution came shortly after his death. The leading political powers were antagonistic to the cause of the Gospel and war was made upon the Protestant states. A counter-reformation was inaugurated by the Church of Rome, and these machinations and brute force inflicted serious damage to the Protestant cause.

A combination of these hostile forces brought on the terrible Thirty Years' War, which was intended to crush the Protestants of Germany and exterminate them, as the Huguenots were in the bloody St. Bartholomew night in

France, in 1572; but the peace of Westphalia was not unfavorable to the Protestant cause in so far as it established the rule of religious liberty for the empire. In these dire distresses during this period the noble services of Gustavus Adolphus of Sweden were, humanly speaking, the salvation of German Protestantism.

Side by side with these dangers from without came disintegrating elements from within in the shape of theological schools and tendencies that to a greater or less extent endangered the purity of the Reformation faith. Not a few of these dangers came from an easily understood weakness, namely, the tendency in many circles to compromise, especially with Calvinism, in the hope thereby of effecting an external union against the aggressive foes of the truth. Many of these dangers were averted by the preparation and adoption of the Formula of Concord, which became a most potent factor for peace and harmony in the Church and did not belie its name.

It is a remarkable phenomenon and characteristic of the vital power of Evangelical Lutheranism that just during this period of danger and sufferings the Church gave ample evidence of the strength of its faith. During these years many of the finest specimens of the magnificent hymnology of the Church were produced. It was during the period of the Thirty Years' War that Paul Gerhardt, that prince of pious singers, lived and labored, as also did many others whose spiritual songs are a lasting treasure to the Christians of all succeeding generations. The Lutheran Church, too, is particularly rich in its abundance of liturgical formulas for public worship, and it was during this same period that many of these were written and introduced. One of the results of the dangers that threatened the Church from within and without was the construction of the system of doctrinal teachings of the Church on a grand scale.

In the magnificent and elaborate works of a Chemnitz, Hollaz, Gerhardt, and others, the Lutheran Church has a literature of systematic theology that does not have its equal in any other Church communion. These giants of theological thought and research have given systematic presentations of the one truth of the Scriptures that have not been surpassed by any later scholars, and which, indeed, on the whole, are more Biblical than are the most lauded productions of modern theology. In certain phases of theological research, such as the appreciation of the human

side of the Scriptures and of the historical principles, the scholarship of our day has no doubt brought to light certain features of the Bible and of Biblical truth that escaped the attention of the Lutheran fathers; but the latter had a sharper eye for that which always must remain the centre and the heart of the Word, namely, the revelation it gives of the great truths of the redemption, of the mysteries of the Trinity, of the person and nature of Christ, of the work of atonement, and, in short, all those holy truths that only revelation can give and did give. The attitude of the old Lutheran theologians over against the Scriptures was in strict conformity with the fundamental principles of the Church, that of the absolute authority of the Scriptures. These were the last and final court of appeal; and for the great theologians of the sixteenth century the "Thus saith the Lord" was absolutely decisive. The theology of the Lutheran Church, just as that Church, was intensely Biblical.

It is only natural that a reaction against such a dogmatical tendency should make itself felt in some circles. Just to what extent the charge raised by Pietism against the religious life of the period, namely, that it was characterized by a "dead orthodoxy," is true or not, has been differently answered. It would only be in harmony with the history of human thought in general and of religious teachings in particular, if there had been some actual ground for complaint; but this reaction and its demand for a more vital piety itself degenerated into a more or less pronounced neglect of the positive teachings of the Scriptures.

In the latter half of the seventeenth century the fair and fruitful fields of German Protestantism were sadly devastated by a crude kind of vulgar rationalism, which reflected, in the theology of the Church, largely the spirit of the philosophy taught by the great Königsberg Kant. The fundamental theory of this school made men the measure of all things, denied the formal principle of the Church in so far as the divine contents of the Scriptures are concerned. Reason became the arbiter of the Scriptures, and whatever the human mind and its natural powers could not comprehend was either rejected and discarded, or misinterpreted into something that reason could understand. Large portions, perhaps the larger portions, of the German Church, for the time being, came under the baneful influence of this spiritual blight.

The impetus to a revival of evangelical thought and

life was, at least outwardly, given by the sad experience of the Germans during the Napoleonic wars. While in its most widely spread operations, especially as championed by the Berlin theologian Schleiermacher, it has not been a revival of the principles of Protestantism in every particular and in historical fidelity, but rather an attempt at a reconstruction of positive Protestantism along more or less new lines there has also been a revival of Lutheranism, but this, too, not without being influenced to a certain extent by modern philosophical and critical thought. The only attempt to revive, in every particular and without any regard to the development and lessons of the ups and downs of the past, has been made from without, chiefly by the establishment of a Church independent entirely of the state, to a certain extent, under the auspices of the Missouri Synod of America. The Breslau and the Immanuel Synods of Independent Lutherans, which have also sprung into existence since the beginning of the nineteenth century, come nearest to a complete revival of historic Lutheranism in every particular, of all the movements that have grown in German soil itself. But all of these movements have been within limited spheres and none can lay claim to national expansion.

ELOCUTION FOR PREACHERS OR PUBLIC SPEAKERS.

BY REV. E. G. TRESSEL, A. M., COLUMBUS, O.

§ 47. Time—as an element in elocution, cannot be dismissed with the remark, so readily on the lips of every one, oh, certainly it takes time to preach a sermon, and of course each sentence and word must have its share. Many are liable to dismiss this subject with a similar remark, and then to trust to the occasion for all the changes necessary. That deprives a person of the advantages and value of a careful study of this element. It is always good to have excellent models and to follow them; but no one will secure the benefit of a good example nor understand or appreciate it without thought and effort on the subject. The following is presented, not as covering the whole subject or as the last word on it, but for the purpose of drawing attention

to it, and of furnishing the preacher with what he needs as a guide in the opening of the topic ; he can then understand what he reads on it and may begin to note its influence and value, and he will be led to bestow the necessary time and attention to utterance.

§ 48. Time, as a property of voice, is the duration of sound, it may include also the time the voice is in suspense. The study of time comprehends *quantity*, *pause* and *movement*.

Quantity is the length of time given to sounds and syllables. Pause is the time allowed between sounds and syllables. Movement is the quick or slow time given to language.

Quantity refers to sounds and syllables and the time employed in their utterance. Vowels are said to be held to any length, as the word denotes tone ; but that fact is much modified by the nature of the vowel sounds as they are combined in syllables.

Consonants are properly articulations, as two parts must come together in order to make them ; and they have a more particular treatment in this part.

§ 49. Sounds are *stopt* or *continuant*. A stopt sound is one that cannot be held any length of time with profit ; it jars on the ear and runs into a drawl. These sounds may be prolonged a little, as s and sh in an injunction to silence ; the letters b d g and j are longer than p k t, but all must be limited to their property quantity.

A continuant sound is either a vowel or those consonants named continuants ; they can be made fully only in their prolongation, and have great beauty in poetry. All vowel sounds not short, as well as l, m, n, r, v, w, y, z, th, ng, zh, in their vocality must be reckoned in this class. All poets know this and use what they need, while the uninitiated person wonders at their ability to express themselves in such good form ; the words echo the sense, and the sense is shadowed forth in the words themselves.

Syllables and words follow this same law and can be uttered accordingly.

§ 50. Syllables may be *immutable*, *mutable*, and *indefinite*. Immutable syllables are not capable of being prolonged. They are composed of stopt sounds only ; that is, of short vowels and consonants that cannot be extended, purely aspirate consonants. These syllables and words need not be pronounced in the same length exactly, yet the general rule stands.

Mutable syllables are changeable in quantity, because they have both stopt and continuant sounds in them. The more continuant sounds the word has, the nearer does it approach a mutable or indefinite sound, and the greater its use for quantity.

Indefinite syllables may be prolonged to the fullest extent. They may be prolonged at will, or for expression be pronounced quickly; but should never be held until they run into mockery or seeming laziness.

"A judicious use of the variations of quantity is the very life of elocution" says Dr. Rush. A careful attention to this element will show that it should have its proper consideration. Its omission cannot be compensated for by the use of any other element or form of expression. Sentiment and emotion are shown by quantity. When one violates the laws of nature he may neglect the facts given above; but he cannot attain to proper heights nor follow simple and natural laws.

§ 51. Quantity is divided into *long*, *medium* and *short*. *Long* quantity expresses solemnity, sublimity, awe, reverence, adoration. The student should seek in passages that require long quantity the words that bring out the new idea in each group and find indefinite sounds and syllables and show the value of long quantity on them.

Examples: The Famine. Ps. 90.

CHAMOUNY.

Medium quantity occurs when the mind is quiet and freely utters its sentiments, as in narration, description, introductions to addresses, and general discourse. Mutable syllables are in place here and are uttered more quietly than in grandeur or pathos. This quantity occurs more frequently than either of the others.

Examples: "Patriotism." Ps. 19; Luke 15, 11-32.

Short quantity expresses joy, mirth, impatience, hatred, and kindred emotions. Immutable and short mutable syllables portray this quality best, while others may be so spoken as to meet the requirements.

Examples: From L'Allegro. Begin with "Haste thee, nymph," etc., and end "On the light fantastic toe." Ps. 1; Isa. 23.

A table of quantities, by which any one can become skillful in the use of the above facts of quantity:

Soft Sounds.		Continued Sounds.	
Vowels.	Consonants.	Vowels.	Consonants.
a as in at	b as in bib	a as in ale	l as in lull
a " ash	d " did	a " arm	m " me
e " met	g " gog	a " all	n " nun
i " it	f " fife	a " air	r " roe
o " son	h " hat	e " eve	v " vie
u " put	j " jig	e " ere	w " woe
	k " kick	i " isle	y " yet
	p " pop	o " old	z " zone
	s " sat	oo " ooze	th " then
	t " tub	u " use	ng " sing
	th " thin	oi " oil	zh " azure
	ch " chat	ou " our	
	sh " shun		
	wh " when		

§ 52. Pause is the time between utterance of sounds, syllables or words; or the duration of any sound or syllable. There are pauses of *sense* and of *emotion*. The grammatical structure of the language determines all the pauses of sense, and the divisions are usually marked by the pauses of grammar. They are intended to show the sense of the language. The pause of emotion, or of emphasis, as it is at times called, may or may not concur with the pause of sense. The good reader and speaker must learn this fact, and seek to utter what he has to say in accord with the emotion to be given out. This pause has no fixed length as to its time, as in the case of the pause of sense.

This law obtains here; words that contain an idea or thought, are grouped together, and are separated from other words or groups by pauses. Attentive readers will see the application of this fact and spare us the necessity of a long list of illustrations or examples. We have collected many of them, but prefer to use the space for other purposes. A summary will be a help and an interested person will collect examples for himself in his reading, whether in Bible or hymn, or oratorical examples.

Pauses should be made :

- | | | |
|------------------|---|--|
| Before | { | <ol style="list-style-type: none"> 1. Relative pronouns. 2. Conjunctions (conditional). 3. Adjectives and adverbs following the words they modify. 4. Infinitive phrases (conditional). 5. Prepositional phrases (conditional). |
| Between | { | <ol style="list-style-type: none"> 1. Words of a series. 2. Words to mark an ellipsis. 3. Clauses. |
| After | { | <ol style="list-style-type: none"> 1. Emphatic words. 2. Words or phrases used independently. 3. Nominative phrases. 4. Intransitive verbs. |
| Before and After | { | <ol style="list-style-type: none"> 1. Any word or group of words expressing strong emotion. 2. Transposed words and phrases. 3. Words and phrases used in apposition. 4. Direct quotations. 5. Parenthetical expressions. |

There is much meaning and value in the pause. It is used continually by men who have no correct knowledge of it. It is used often where it destroys the sense ; and were it not rendered nugatory by some other thing that neutralized it, the guilty party would soon be brought to a sense of it. In the correct use of the pause the look, the attitude or some other form of action fills in the space, and the speaker is soon understood, whatever his transgression. But that is no reason one should put people to this strain to understand him, nor that he should lose the educational import and advantage to be found in the intelligent use of the pause.

§ 53. Movement is both the measure and the rate given to sounds and words in a sentence.

Speech is composed of a succession of heavy and light sounds, or accented and unaccented syllables, produced by the alternate action and reaction of the larynx ; this organ is subject to the law of *pulsation* and *remission* as in all muscular effort. Speech is treated with reference to the symmetry of the pulsations of the voice, and to the speed with which sounds are uttered in their succession. *Rhythm* and *rate* are the two divisions.

§ 54. Rhythm in speech is a measured succession of sounds or the harmonious flow of sounds or words in utterance. Rhythm is necessary to the health and vigor of the organs of the voice; where not properly used the person will suffer in proper breath control or become exhausted without need.

Dr. Barber says: "A measure as applied to speech consists of a heavy or accented portion of syllabic sound, and of light or unaccented portion, produced by one effort of the organ of voice. These heavy and light strokes are called the *pulsative* and *remiss* action of the voice. Speech is divided into measures and called *scoring*. The marks used in scoring are as follows:

Bars (||) to set off measures.

The triangle (Δ) to mark the pulsative action of voice.

The dotted triangle (\therefore) to show the remiss action.

The rest (\heartsuit) to mark pause.

The circle (\odot) to mark the absence of both the pulsative and remiss, both of which are not accounted for in rhetorical pause or speech.

The *pulsative* action is the heavy part of the measure and comes always at the beginning of the measure. The *remiss* may have from one to five syllables, and occurs on unaccented or unemphatic syllables. No measure can have two pulsatives, as a hammer cannot give two equal strokes without a recovery between them. It is a law of nature.

The vanish in a word may permit of the remiss action of the voice.

There are five kinds of measure:

Emphatic — Roll | on |
 $\Delta \therefore$ | $\Delta \therefore$ |

Common and has two syllables:

Spirit | Greater | Holy |
 $\Delta \therefore$ | $\Delta \therefore$ | $\Delta \therefore$ |

Triple and has three syllables:

Silently | Tenderly |
 $\Delta \therefore \therefore$ | $\Delta \therefore \therefore$ |

Quadruple and has four syllables:

Spiritual | Comfortable | Naturally |
 $\Delta \therefore \therefore \therefore$ | $\Delta \therefore \therefore \therefore$ | $\Delta \therefore \therefore \therefore$ |

Accelerated and has five syllables:

Spiritually | Voluntarily |
 $\Delta \therefore \therefore \therefore \therefore$ | $\Delta \therefore \therefore \therefore \therefore$ |

§ 55. Poetry is the most marked form of the rhythm and has an agreed order of composition. Skill requires that one know the nature and use of syllables and words, or of quantity and pause. Care must be taken not to fall into the humdrum style of reading. The reader is referred to any good Rhetoric for all the styles of verse. One must learn to group carefully, and that will help to break up the sing-song style of reading; attention must also be given to the pulsative action of the voice and the metre must not appear more than necessary, but pure colloquial reading should prevail.

§ 56. In prose there is not such uniformity as in poetry; but the rhythm is there and it has measures, but they ever vary according to the nature and feeling of the utterance. Expressing thoughts and not merely words will soon lead the student to pass easily and lightly over unaccented syllables, and also to treat little and unimportant words, words that merely carry on the subject, as of no great importance, and he will bring out those words which express the thoughts, such as would be uttered loudly that a partially deaf man might get hold of them.

Examples: "Dear, | gentle, | patient, | noble | Nell
 $\Delta \therefore$ | $\Delta \therefore$ | $\Delta \therefore$ | $\Delta \therefore$ | $\Delta \therefore$
 was | dead. | ♪ ♪ ♪ Her | little | bird, | ♪ a | poor ♪
 $\Delta \therefore$ | $\Delta \therefore$ | $\Delta \therefore$ | $\Delta \therefore$ | $\Delta \therefore$ | $\Delta \therefore$ | $\Delta \therefore$ | $\Delta \therefore$
 slight ♪ | thing, | ♪ the | pressure of a | finger would have |
 $\Delta \therefore$ | $\Delta \therefore$ | $\Delta \therefore$ | $\Delta \therefore$ | $\Delta \therefore$ | $\Delta \therefore$ | $\Delta \therefore$ | $\Delta \therefore$
 crushed, ♪ | ♪ was | stirring | nimbly | ♪ in its | cage, | ♪
 $\Delta \therefore$ | $\Delta \therefore$ | $\Delta \therefore$ | $\Delta \therefore$ | $\Delta \therefore$ | $\Delta \therefore$ | $\Delta \therefore$ | $\Delta \therefore$
 and the | strong | heart | ♪ of its | child- | mistress | ♪ was |
 $\Delta \therefore$ | $\Delta \therefore$ | $\Delta \therefore$ | $\Delta \therefore$ | $\Delta \therefore$ | $\Delta \therefore$ | $\Delta \therefore$ | $\Delta \therefore$
 still | ♪ and | motionless | ♪ for | ever." |
 $\Delta \therefore$ | $\Delta \therefore$ | $\Delta \therefore$ | $\Delta \therefore$ | $\Delta \therefore$ | $\Delta \therefore$ | $\Delta \therefore$ | $\Delta \therefore$ | *Dickens.*

Ps. 33. Re | joice in the | Lord, | O ye | righteous: |
 ♪ ♪ | ♪ ♪ | ♪ for praise | ♪ is comely | ♪ for the up | right |
 ♪ ♪ | ♪ ♪ | 2. Praise the Lord | ♪ with | harp: ♪ ♪ | ♪ ♪ |
 sing un- | to Him | ♪ with the | psaltery | ♪ and on instru-
 ment of | ten | strings: | ♪ ♪ | ♪ ♪ | etc.

It is understood that the pulsative action comes in every measure first; and the measures with a pause or wholly of pauses marks the places where time must fill the space by rest. Every reader should measure off poetry and also prose

until the subject is familiar and it can be done with the sense without any special work or marking.

§ 57. Rate is the rapidity with which sounds are uttered in speech. The speed of utterance comes forward here. Every sentiment and every feeling has its appropriate rate. The dirge and funeral march are much slower than the lively and inspiring air of a charge. The rapidity of sounds in succession shows the sentiments that prompt them; and charges of thought and feeling must manifest themselves in the rate of utterance. Rate is divided for convenience and study into the following:

7. Very fast=excitement.
6. Fast=enthusiasm.
5. Rather fast=earnestness.
4. Normal=calmness.
3. Rather slow=seriousness.
2. Slow=great seriousness.
1. Very slow=profundity.

It will be noticed that these degrees of rate have nothing to do with pitch. They are numbered only to be easily remembered. The moderate can be found readily and practiced. It is well to find a sentence that is on the fast side and then to practice it in 5, 6 and 7. The last sentence in Gough's "The Power of Habit," suits well; it should be practiced until it can be uttered with the greatest rapidity while breath, enunciation and distinctness are perfect. Let one be selected that suits No. 3, and then practice it in 3, 2 and 1. Remember to hold tones or syllables in the vowels. Then the reader should cultivate his taste and judgment and educate himself and voice by finding examples that suit each one of the above rates, and render them until sound and sense coincide. A few examples are given.

7. "The Power of Habit." *John B. Gough.*
6. "American Revolution." *Patrick Henry.*
5. "How they brought the good news." *Browning.*
4. 2 Corinthians, chapter 4.
3. Ps. 18, 7-15. Ps. 90, 2-6.
2. "Immortality." *Young* or "*Thanatopsis*."
1. "Midnight." *Thomson.*

"Chamouny" is also a splendid example in its first stanza. Some have five, some three degrees of rate. But as these have meaning and can be used to advantage we prefer to give them and to furnish such examples as in some of their

parts are good illustrations of the fact they are meant to portray.

§ 57. Pitch is another one of the elements of elocution. We will try to give a succinct statement of its theoretical value, then of its practical use, and finally of misconceptions and abuse.

Pitch is an element of elocution ; no one can speak without using pitch, and its skillful use demands a good judgment of thought and sense as well as mastery over all the powers of body and soul. The mind should be active and decide ; the body should be able to execute what is decided on. We may treat this subject under the *degree* of pitch, *change* of pitch, and *melody* of pitch. Every speaker should have some knowledge of these facts and seek to enlarge his knowledge as well as obtain power to execute the same.

§ 58. Degree of pitch relates to the whole range of the voice in pitch as well as to the position on the scale of any given utterance. The compass of the speaking voice, exclusive of the Falsetto which has its own range and quality, is about two octaves. We will divide this compass into nine pitches and two extras ; all of which is for convenience and has conventional value and force only. There is no necessity for perfect accuracy here as in music. These degrees will be found valuable, and will help the person to a decision in regard to the general character of a piece. The very high and the very low will be illustrated rather by portions only of pieces. But that will add to variety and help the shading. We give nine divisions.

9. Extremely high, means excitement.
8. Very high, means great enthusiasm.
7. High, means enthusiasm.
6. Rather high, means earnestness.
5. Middle, means calmness.
4. Rather low, means deliberation.
3. Low, means seriousness.
2. Very low, means great seriousness.
1. Extremely low, means profundity.

Other divisions are also given and taught. Some give five : very low, low, middle, high and very high. Others use just the three : low, middle, high. That which serves to explain and to clarify cannot fail to help ; on this account preference is had for the first form. It actually has a meaning for each one, and any person truly concerned in the subject will be able to find in literature illustrations for each pitch.

There is no better mental exercise for a preacher than for him to decide about the character of a production and to find for each degree a sentence that exactly illustrates it; as well as to take a psalm or prophecy and to work it for a pitch by indicating where the changes come and what they are. Many a man would understand them better and render them with much more sense and feeling if he went through such an exercise. A number 10 can be made, and it may be denominated calling or far-away sounds. A number less than one or zero can be made, and may characterize the profoundness of great secrecy. In the practical use we will give examples of all.

§ 59. The pitch must correspond to the sense. The voice runs from the tone of ordinary speech to the highest and lowest tones. All the emotions of the soul are found within these ranges. Public speech ordinarily takes a little higher tone than conversation; but even there one should try to suit the tone to the sense and to keep within proper limits. Lofty sentiment and great excitement call for high pitch; great solemnity and awe for low pitch. Every one should make selections of his own and read them in the pitch best suited to the sense. There are many examples in the Bible for the high, the middle and the low pitches. The voice should play around the desired pitch, running up and down in the scale, but keeping in view the prevailing character of the piece to be rendered.

§ 60. Change of pitch is necessary to be understood. There is a great difference between song and speech in this regard. Many do not see it and mistakes are made from both standpoints. There are two ways of making the change in pitch: one is called *concrete* and the other *discrete*. We will try to make both clear. Before they are defined we should see the difference between song and speech in regard to pitch.

Song, with the exception of glides, is a holding of a note on any certain point in pitch and is projected horizontally and held its proper time, and then another note is taken up or down in the pitch without the sliding of the voice to it; it is the action of the voice on each note horizontally. Let every singer and speaker learn to know and recognize this fact. In speech each word goes up or down in its utterance. It has an inflection, and inflection gives meaning. Thus speech becomes an instrument of great power and variety and is a key to the sentiments and power of the soul.

§ 61. Concrete, from *concreresco* to grow together, is the slide of the voice from one point of pitch to another point. The tones all grow together within that range. When the finger is drawn along a vibrating string of a violin the tone is carried in a glide or slide: so the tones of a well modulated voice blend, and the voice runs easily up or down without any break or skipping. The power to rise or fall easily through great intervals is essential to the easy speaker. He should also be able to distinguish the length and value of an inflection. I remember reading a statement a few years ago of a bishop of the Episcopalian church in Minnesota. He said Indians by inflection could make one word have fifteen different meanings. There is much meaning in inflection. Take *I* and make the rising inflection with it in all the degrees of which you are capable. Take *no* and make the falling inflection. In speech every word may be said to have its radical and vanish, thus: $\sqrt{-a}^b$ or $\sqrt{-a}^b$. Notice this in the utterance of every sentence. When one notices it and can distinguish it, he will have gotten apprehension of the need and value of inflection.

§ 62. Inflection is called rising, falling and the circumflex or wave.

The rising concrete marks things doubtful, conditional, incomplete, and deferential.

The falling concrete expresses positiveness, conclusiveness and completion.

The circumflex or wave makes the word stronger than its ordinary use, and expresses admiration, love, delight, sublimity, as well as doubt, surprise and cowardice.

A careful study of examples will be the only way for any one to know the value and help from this topic.

The discrete, from *dis* and *cerno*, to perceive apart, is the going of the voice from one point of pitch to another by a step. Concrete is a sliding; discrete is a stepping. There may be concretes without discretetes; but there can be no discretetes without two concretes.

"Discretetes are measured by the perpendicular distance on which the planes begin."

Sweet, sad, low will show it. Say sweet in the high, sad in the middle, and low in the low pitch and the discrete movement will be perceived, even if each word does have a concrete movement in itself.

§ 63. The intervals in concretes and discretetes are the semitone, the second, the third, the fifth and the octave.

The interval is the distance between two points on the scale; in the concrete it is a slide, in the discrete a step.

It is important to get the shorter ones exact; but the octave can be made longer without danger. Every one has its meaning and use in discourse. The writer has examples of each and has practiced them until they are not only easily made but the value of each is felt. The advice is here given that every preacher get Bell's Practical Elocution and learn to read inflection as furnished; or The Natural Reader by Webster Edgerly and master the glides as he calls them. It would be a delight to furnish examples, but every one needs more than could be profitably given in these pages; hence all are directed to a full discussion of the subject.

§ 64. Melody of pitch is the succession of speech notes in utterance. It is only a relative term.

Speech has its melody as well as song. Agreeable arrangement and correct intervals make good melody; the reverse make bad melody. It is more difficult to speak than sing; as the speaker must create and deliver his melody. The delivery of Wendell Phillips was melodious. He had given much time to the cultivation of his voice in pitch. Many went into ecstasies over Booth on account of his melody in speech. Gladstone could make even figures talk. Why? Because he had such absolute control of voice in all that enhances pitch. His sounds followed one another in such agreeable and beautiful melody that men listened in spite of themselves. Some have this more or less by nature and others obtain it by careful and persistent training. It is no wonder that many people are offended at the disagreeable and discordant notes in the melody of the preacher.

Melody has two divisions, *current* and *cadence*.

"The current melody embraces the varied successions of all the concretes of a sentence, except those of the last two or three syllables. The melodic successions of the latter constitute the melody of the cadence or close." The current melody carries on the discourse and varies with the sense. It has monotone, ditone, tritone and polytone phrases as they are called. A monotone has two or more syllables on the same plane of pitch. A ditone has the second of two syllables a tone above or below the first. The tritone has three tones that move up or down regularly by disretes of a tone. The polytone has four or more tones that move upward or downward successively by

discretes of a tone. A little attention will show what is meant by this: one can by marks easily denote to himself the melody of any psalm or any piece, and thus come into the clear about it.

Cadence is that part of melody which gives repose at the end of a completed thought. It is not cadence when the voice rises, or when it merely slides downward, but only when it closes a thought or runs down lower than the key-note. The cadence may have one, two, three, four, five syllables, called monad, duad, triad, tetrad, pentad and is hereby set forth.

Our legislative powers over the colonies is *supreme*,
I heard Horatio say *tomorrow*.

Triad: Let this be done, and *Rome is safe*.

I refer to your *character*—all falling.

THIS work is *interesting*—accenting on preantepenult.

He did his work *artistically well*.

§ 65. In practical use the following has been found of inestimable value.

The nine degrees of Pitch.

9. "I repeat it, sir, let it come, let it come."
8. "Three millions of people armed in the holy cause of liberty."
7. "The sounding aisles of the dim woods rang."
6. "With music I come from my balmy home."
5. "A vision of beauty appeared on the clouds."
4. "Friends, Romans, Countrymen."
3. "And this is in the night, most glorious night."
2. "Roll on, thou deep and dark blue-ocean, roll!"
1. Eternity! thou pleasing, dreadful thought."

A number 10 can be made by using the words,

Boat Ahoy. And a number zero by the word *swear*.

Begin at No. 5 and practice up and down; remembering to make no effort especially in the upper pitches. Make 5 your own conversational pitch, and each degree distinctly higher and lower and keep the words of any pitch almost on a level, so as to obtain the value of that pitch.

The voice will not be injured in the lower pitches but may be in the upper. Therefore close each practice with the lower pitches; a good voice runs easily over the whole scale; and one's range may be increased by a careful use of this scheme. Practice in it will be useful; especially should the

minister use it weekly. It will help to keep the voice flexible and serviceable.

When this has been thoroughly learned and all can be executed easily and without a break or jump in the voice, then run a tone up and down the scale until the voice can execute the whole or any part of it with perfect ease and certainty. Inflection will follow as a natural result, and all the concretes mentioned above will appear in due time. Monotony, dreariness and sameness will not appear. Life, animation, good shading will make themselves known and felt. The books referred to above will furnish constant practice and recreation and they will not only show how many good pieces should be executed, but will be a source of daily pleasure, wonderment and delight.

The misconceptions and abuse of pitch are many and various. Some claim there is no use in it, at least not in its study. The voice cannot execute more than it knows or feels. It must be flexible; the person must feel the difference in the effect of pitch. The sentiments must decide the degree of pitch. Are all these so? Then what is the folly of a man who lives in the use of the voice, and yet who knows not the meaning of pitch and who only makes himself ridiculous when he tries to vary his pitch? He cannot run step by step until he reaches his goal and does it imperceptibly, but does it only by leaps and jumps, and hence without any ability at meaning or inflection. Is it any wonder that people tire and that the preacher breaks down?

Many think effect is reached by the high pitch. Or they invariably run into a high pitch. They not only injure themselves but they tire their audiences. The ear shuts itself against repeated loud or disagreeable noises. The high pitch is not oratory, nor will it alone carry a voice. More voices are injured by the high pitch and improper breathing than by any amount of correct using. I had a high pitch and always delivered my sermons in that key. I wanted the lower but did not know how to obtain it. One must first see it. Then he must get control of himself and have frequent breaks where he comes back to the prevailing tone. The use of the above sentences opened the way for the use of the lower pitches; and the constant cultivation of the middle and lower pitches soon put the voice at my control. Besides one must learn that *intensity* and not force or high pitch will enable him to reach every person in an audience.

The cadence or closing of a sentence *demand*s attention. There are two common faults. The sentence runs

down all the time and the last words are almost inaudible. Under such circumstances there can be no cadence, and its value and effect are lost. The other is a closing of the sentence with a rising inflection, either on one or more syllables. This has place once in a while, for it shows deference and kindness. But it makes the impression that the speaker has no convictions, and the hearer is left with the feeling that something is lacking. It was my privilege once to attend the examination of a catechetical class where every question by the pastor and every answer by the pupil had a rising inflection at the close. What does it mean when a pupil gives the answer with a rising inflection? It means, I think it is true, or may be true, is it not? It does not satisfy in sense or sound. The English, who are taught deference, do this more than we do; but it is contrary to the sense and robs the speaker of one source of his power. Every speaker should learn the use and the execution of the cadence. I have heard preachers close every sentence in some form of the rising inflection; using one, two or three syllables so as to make a variation. How much better for them and their people, if they had tackled the subject and gotten into the clear, and then used the cadence in a proper and satisfying way. Cultivate the imagination in speech and let it be active in all use of the voice. That will help you in pitch and keep away the tendency to drift and to the meaningless swell, merely the median stress. The change of pitch should directly express the imaginative action of the mind.

"All sorts of pieces and extracts, the most delicate and subtle especially, should be practiced with the widest possible range, in order to develop the flexibility of the voice, and to co-ordinate change of pitch with change of ideas."

THE PREACHER'S MESSAGE.

ADDRESS AT THE THEOLOGICAL COMMENCEMENT OF CAPITAL UNIVERSITY BY REV. J. SHEATSLEY, A. M., DELAWARE, O.

DEAR BRETHREN: You have completed your preparation for the office of the holy ministry and you are now about to enter upon the actual duties of your life's calling. It is a laborious field upon which you enter. By virtue of the curse of sin you will find thorns and thistles springing up all around you, and the gathering in of the sheaves shall be in the sweat of the face. You will find also that your

course of training has been neither too long nor too thorough. With all that you may have accomplished within four walls, you will find, when once in the field, that there are still many additional things to learn, and, quite probably, a few things to unlearn. You will have to do with facts and faces and not with mere thoughts and ideals; and, though the truth which you have learned will be truth still, yet the special prism of life will give that truth shades and colors that were not discoverable in the cold light of classroom logic and analysis. In mathematics a unit is always a unit, but in the work of the Church a man is not always a man, nor are two and two always four. So too the exact mechanic hews to the line and measures to the square, but in our work we hue as near as we can and we make things as square as we can. This fact however is not to be looked upon as indicative of permissible indifference in the work, for who with a conscience could be indifferent in the great work of saving souls? But it is given as a pointer to insurmountable difficulties in the way of reaching our ideals. Nor is it an expression of faintheartedness, but it is meant rather as a spur to press us on towards the mark of perfection and to show ourselves approved of God and workmen that need not be ashamed.

My friends we have been invited to speak to you to-night on matters relative to your great business in life. I do so with the consciousness of my own weaknesses and with the feeling that those who have been so very near to you for years, who have also counseled you and helped you to unlock the treasures of truth, could have dealt with you on this occasion more forcibly than I. Yet the object of these addresses is not so much a parting word from your teacher as a word of welcome and introduction from your brethren in the field. As I choose to look at it; and, as to a word of welcome, I am sure that we all welcome you into our midst most heartily. As to the word of introduction, I have chosen to speak to you about the *Preacher's Message*. I will do so on the strength of what St. Paul has to say concerning this matter in 1 Cor. 2, 1-5:

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ and Him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in the demonstration of

the Spirit and of power : that your faith should not stand in the wisdom of men, but in the power of God.

The first thing which these words of the apostle lead us to consider is the *subject matter* of the preacher's message. And this is a thing essential ; if the subject matter of your preaching is wrong, then your work is a failure from the start. There are many things with which you can amuse and entertain a congregation, but there is only one thing that will save them. That one thing you must have and you must be sure you have it. Paul was sure. Before he went to Corinth he knew what the people needed and what he would give them. He was determined in this, his mind was fixed. He knew his message would meet with objections, stir up opposition and invite criticism. But what of that? He did not go to Corinth setting his sails to catch the breezes of a corrupt people that he might be borne along in popular favor, but he went there that he might create a new current which would carry men out of the gulf of sin and death into the haven of righteousness and life. And inasmuch as he knew of but one thing that could accomplish this, therefore he set his face as a flint upon doing that, or else doing nothing. Whatever new things he might discover at Corinth, Paul knew before hand that he would not discover a substitute for Christ and Him crucified. And let it be a settled thing in your minds, whether you be called to labor here or there, for the conditions unto salvation are the same the world over, that there is but one name that saves from sin and death. To set aside that name for some invented substitute would be a traitorous denial of your blessed Master, a subversion of the faith and a casting away of your own hope.

We may take it that Paul knew other things and could have preached other things besides Christ. It is generally assumed that Paul was a man of liberal education as well as a deep thinker. The compass of his learning was probably not so wide as that of the liberally educated man of the present day, but the very fact that an act of the mind was necessary to bind him down to one thing shows that other subjects were at his command, be it the righteousness of the law in which he was well versed or the wisdom of the Greeks of which he was not ignorant. You too know other things than Christ, and you will be tempted to use them illegitimately. You will find others doing it and getting themselves a name thereby and you will find that people like to hear them, and unless you set your faces like

a flint you will find yourselves wearing garlands, plucked from the fields of science, philosophy, politics or fiction, around the cross of Jesus. The temptation here is not little and you need to determine beforehand that none of these things shall encroach upon the great theme of Christ and Him crucified.

But we need to note further that the burden of Paul's message was not simply Christ. That would have been too general, the great end would not have been accomplished. General antidotes will not suffice, a specific remedy is necessary to remove the malady of sin. There is much preaching of Christ at the present day that is not a preaching of Christ at all in the apostolic sense; just as there is much study of the Bible, but probably less knowledge of saving truth than formerly. There is a common cry, Away with creeds, away with doctrine, away with forms, and back to Christ, the historic, the personal, the living Christ! It's a popular phrase, the people like it and they boast that it is the preaching which the world needs, not knowing that the remedy is so watery as to cure nothing. But it is the old story over again, that the deceptive heart likes to cloak itself under generalities. Just as it is loath to enter upon an examination and confession of specific and individual sin, so too it shrinks from the specific teachings of God's word. The Bible makes good reading in general, but when it is applied directly and specifically, then it cuts like a surgeon's knife and that is not desirable.

Nor was it the glorified Christ that Paul emphasized. He could have had reasons for doing so, for he had seen the glorified Lord and had felt the overwhelming power of His person. And we ask, what could be more promising as to good results than an eloquent portrayal of the Lord of glory in His power, splendor and majesty? Surely this will move people, for it is natural to desire to look upon greatness and to covet a share in it. But if a setting forth of this glory were the subject matter of our message, we would not need the New Testament at all. If it be overwhelming conception of the divine majesty and images of His glory and omnipotence that we want, we can find them in greater abundance in the writings of the prophets. There He is portrayed as sitting in the heavens and laughing, as seated upon the circles of the earth, or riding upon the wings of the wind, as speaking in the voice of thunder; He is declared holy in whose sight even the heavens are not clean and His glory filled the temple before whom the

blessed angels, in deep reverence, hid their feet and faces, shouting, "Holy, holy, holy is the Lord of hosts: the whole earth is full of His glory." But in all this there is no comfort for the sinner, for it is not power and glory but first of all love and compassion that is wanted.

Nor was it Christ as living, Christ in us and His spiritual presence that Paul emphasized above all. Here is the point of emphasis in much of the preaching of Christ at the present time. Religion is a thing of life, they say, and Jesus Himself is no longer dead but lives. Stress is laid upon life. The living Christ must be in us, sanctifying us throughout and rendering us rich in spiritual life. All this is true, but it is only half the truth and the second half at that. Before a sick man can exhibit active life he must be healed of his diseases. Man's great spiritual disease is sin, and not sin as an evil force within him only, but first of all sin as guilt, as a curse, as a damning curse. That curse must be removed first of all, and nothing will reach it except the blood of Christ, Christ for us as the atoning Lamb of God. When sin is forgiven we have peace with God and then only are we able by His Spirit to live the life of a child of God.

Therefore the burden of Paul's preaching was Christ and Him crucified. Here he found the blood that cleanseth from all unrighteousness, and this he placed as the foundation stone of his structure. Not that he ignored the glorified Lord, nor the living Lord, nor Christ in us, nor did he fail to lay proper stress upon the law. Paul was not a man of one idea, nor did he fail to set things in their right relation as to time and importance. But he also knew what to begin with and where to end. Hence he began with the atonement, for there is where our hope centers, and like a wise master builder he laid the bottom stone first.

And I would have you note in particular this order of Paul's preaching and to settle in your minds that thus you must preach Christ and Him crucified. Has God sent His Son into the world and given Him into death and declared that just therein we have the most profound exhibition of His love to a dying world, and shall we now treat that redeeming sacrifice as a secondary matter? So did not Paul. And what he did was not simply Pauline, but also divine. "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are

mighty." So Paul, under divine inspiration, took Christ at the weakest and there made Him the strongest, the mightiest support of faith and hope. He does not take you to the schools where Jesus displayed His overwhelming wisdom to the amazement of His friends and the confusion of His enemies; he does not take you to the storm-swept sea where with a calm word of omnipotence He bids winds and waves to be still; he does not take you to the grave of Lazarus where He invades the silent realm of death and brings back to life whom He will; nor does He take you to Joseph's garden where "the rending tomb proclaims the conquering arm;" nor does he take you to Bethany where the Master, with all His power in His hands, mounted up on white clouds to His everlasting throne; but he takes you to Calvary, the abhorrent place of a skull outside the city's wall, and, pointing to the form between two malefactors, begrimed with sweat and blood, a spectacle to the world, mocked, ridiculed, reviled and taunted, forsaken of all and succumbing to the slow encroachment of death, says, There, *there* is your hope, ye dying sinners!

The apostle's words lead us to consider in the second place the *form* of the preacher's message. I am sure none of you brethren are formalists. It is not the nature of our institution to produce formalists. And I trust too that none of you will become formalists, though you will meet with temptation in that direction. There is an element in human nature to which nice form and outward show strongly appeal. Men are attracted by appearances and they loudly applaud what strikes the eye, even though it be void of all substance. Against these allurements you must be proof. The strongholds of sin will not be demolished by fine phrases, the stubborn mind will not be converted by well set arguments, nor will touching descriptions move men to serve God. You must meet the foe with actual steel and apply real power in the work.

Not for a moment would I have you think it a matter of indifference how you construct and deliver your message, much less to see virtue in slovenliness. Many a substantial meal has been spoiled by being served in odious vessels and many a strong text has been rendered ineffective or even repugnant by an ignominious treatment on the part of the preacher. If there is any thing in the world that deserves the most careful preparation and the most perfect presentation, it is the blessed story of Christ and Him crucified, and shame upon the pretended mes-

senger of the cross who, from indulgence to the lazy flesh or from motives of indifference, faces his congregation with muddy water and justifies himself that it is not order, nor words and phrases, but the Holy Ghost that must do the work. Be assured that the Holy Ghost will do the work; but not by the mouth of the slovenly preacher.

But this is something altogether different from that which St. Paul here discounts. It is one thing to deliver your message in logical order and pleasing form in order to incite men to enter in and regale themselves upon Christ Himself, the real subject matter of the discourse; it is another thing to strain after these outward things for the purpose of merely pleasing and entertaining, or for the purpose of getting oneself a name for eloquence, or when one thinks that the actual work of saving souls and building up God's kingdom is commensurate with the amount of attendance, stir and interest that these things create. In the former case it is using form for the sake of winning men for Christ, just as Paul became all things to all men that he might win the man; in the latter it is using form for its own and for variety's sake. The latter is what Paul condemns not the former, though I am convinced that Paul at not time took very great pains to live up to the rhetorician's rules. He laid no stress upon fine phraseology and studied eloquence; he saw no power therein to convert the soul.

Some might take it that Paul speaks depreciatingly of these things because he himself was not proficient therein. He has much to say of his own infirmities, but just what they were is not clear. He reports the Corinthians as saying that "his bodily presence is weak, and his speech contemptible." He acknowledges concerning himself that he is "rude in speech." We may therefore fairly infer from these statements that he lacked the requisites of physique, voice and cultured public address for a pulpit orator. But he did not for a moment discount his own work because of these seeming defects, on the contrary he gloried in them and declared that he wrought more than they all. An Akollo might be the more eloquent, but Paul was the greater worker and the most successful builder. It was not from prejudice therefore nor from envy or mere fancy that he spoke depreciatingly of studied adornment of speech, but because of the facts in the case. From the very nature of the case such things cannot convert the man and save the soul. Beauty of language, vivid imagination, daring metaphors, the flow

of eloquence, the play of pathos may draw people, at least for a time, may please them, may fill them with astonishment, or even, as they say, electrify the audience, but that is all, the dead are dead still. Like a dead body shocked by electricity, there are a few hysterical movements, but the body is dead still. There is no life-giving power in these things. They may move the sensibilities and create momentary sentiment, but the soul does not receive the touch of life. What there is of touch is like the effect of a sentimental novel that moves the eyes to tears but leaves the heart a stone. The French pulpit as represented by the immortal triumvirate of Bossuet, Bourdaloue and Massillon stands probably without a peer as to rhetorical finish and studied eloquence. "Pulpit eloquence," we are told, "never won such brilliant achievements." "Around it gathered rank, and fashion and royalty, and the greatest scholars, and critics, and artists, all equally thrilled, and astonished, and pleased." Yet notorious as these things were the Church there was equally notorious for its lack of spirituality and its abject vices and corruption. Give nicety of language its just dues, but this we know that Paul came not with excellency of speech, nor with enticing words of man's wisdom.

But a study of Paul's words reveals the fact also that it is not logic, nor argument, nor intellectual content, nor the marshalling of thoughts that constitute the power to save. Make use of these things by all means. God has given you such powers, therefore use them. But do not undertake to build a church on them; do not think that because you are a logician, a good thinker, infallible in reasoning and invincible in argument, that therefore you will build a city in a day and outdo all your fathers in the work of winning souls for Christ, for you would be sadly disappointed. Mere argument will not convert a man. You may drive a man to the wall by argument but with the probable result that he will cling to his error more tenaciously than ever. And remember that logic and the faculty of reasoning are not prerogatives of the Christian minister. There were logicians in the world before ever Christ was preached. And to-day yet the unbeliever and the infidel can reason and argue just as well as you and I can. These are natural acquirements and not gifts of grace and they can be used against the Gospel as well as in its behalf. Men, as has been said, will even defy the Almighty in a debate. We cannot therefore meet the world on these grounds, we would surely fail, and we would thereby degrade the high and holy office of preaching

to a mere question of superior dialectics, and it would no longer be the power of God unto salvation.

This it is that Paul repudiates here: "I came not with excellency of speech or of wisdom declaring unto you the testimony of God." He did not come equipped with those things which man can invent and acquire by natural strength and capacity; he did not appear among the Corinthians in the role of an intellectual champion boastingly challenging his opponents to private argument or public debate. He of course was ready for either, he coveted every opportunity to meet men,—not however to measure intellectual swords, but to make known the unsearchable riches of Christ; he based his hope of success not on persuasive eloquence or superior dialectics, but upon the power of divine grace and truth.

And allow me to impress upon your minds, brethren, that it requires not a little of divine grace to stand with Paul in these things. Even preachers are tempted to make a show of the flesh. Especially will you be subject to these temptations, if God by nature has given you an eloquent tongue, a vivid imagination, and other powers of thought and speech calculated to draw the people and to strike with admiration. The devil will be at great pains to have you believe that you are building the walls of Zion in population as people come to hear you and talk about your oratory, your ready wit and your cutting sarcasm. And the more is this admonition necessary in this age, mad, I may say, on statistics. Heaven is not built on statistics, brethren, and numbers are no sufficient criterion, neither of preacher's fidelity, nor of divinely acknowledged results. I could imagine one of you gathering about you a large congregation of influential men and women, but I would then have you remember that there may be more of the kingdom of God in a poor widow with her two mites than in a score of Rockefellers and their millions. These things you of course know; I do not question that fact, nor do I mention these things as information. But as one who has had some experience I want to testify that it is not easy in these things to stand with both feet on the truth; and if you start right here it will spare you much disappointment and much discouragement and many a blue Monday. But you must start on the fact that the pillars of the kingdom do not rest on numbers, nor on show, neither on man's wisdom, nor human force, or, as the prophet said, "Not by might, nor by power, but

by My Spirit, saith the Lord ;" and that is the point to which we now pass on.

The words of the apostle show us also just what was the *telling power* in his preaching. My preaching, says he, "was in demonstration of the Spirit and of power." He thereby declares just what element of force it was that called into being the Corinthian congregation. A number of interpretations differing in grammatical and logical analysis are given of these words, but it is not necessary for our purpose to enter upon a comparison of the different views. The sense in general is quite clear. They assert viz., in the preaching of the apostle, the presence of the Holy Ghost as the divine agent. Whatever spiritual effects were produced in the hearts of the Corinthians, they were produced by the Holy Ghost. That's the point. And in this operation of the Spirit there was an exhibition of power ; it was not a semblance of things, not a mere play of sentiment, nor only a passing feeling or impression, but real power was at work ; a power that brought about certain permanent results, which could neither be gainsayed nor easily effaced. And just in this too lay the demonstration, for this demonstration was not an outward exhibition appealing to the senses, nor yet a dialectic process of reasoning, convincing but not converting the mind, but it was a felt internal force, spiritual in contrast to the intellectual, divine in contrast to the human, which gripped the judgment and conscience and compelled them to say, "yes," and which brought the mind into subjection to the truth, and which began to fill the soul with peace and joy and confidence, thus putting a rock under the feet.

The meaning of the phrase, "in demonstration of the Spirit and of power," becomes plain especially when it is considered in contrasted relation to what precedes. Paul has just said that in his preaching to the Corinthians he did not use human wisdom nor enticing words, nor persuasive eloquence, nor logical formulas. Yet he appeals to them : Ye yourselves know that through my preaching a telling power was exercised upon you ; new thoughts have been awakened within you, new convictions, new desires, new purposes, new hopes ; in short, mentally, morally and spiritually ye have been revolutionized. I ask you now, to what is this great change due ? Not to studied speech or enticing words of man's wisdom, not to the philosopher's art, nor to the rules of the rhetorician or logician, for ye yourselves bear witness that I made use of none of these devices and even declare that my "speech is contemptible." This change must

be due therefore as I say to the power of the Holy Spirit, who by His operation in your hearts has brought about conviction and amendment of life. The Corinthians were quite probably not able to explain the process by which the preaching of Paul conquered their hearts and reduced them to submission unto the truth, but nevertheless the thing was done, their hearts were changed, and since it was by no human art or device, it must have been by a divine power, for it lifted them up into a likeness with the divine Being.

But what is the connection between the Holy Ghost and the preacher in the act of preaching? Is the preacher but a mouthpiece who has nothing more to do than to manipulate his organs of speech as the Holy Spirit gives him utterance? Does the Holy Spirit through the speaker effect the conversion of persons without having first come in contact with the speaker's own spirit, without having diffused himself throughout the speaker's mind? Or is the Spirit's connection with the speaker and His indwelling in him to be conceived of as coexistent only with the occasion of speaking so that as the preacher, without previous preparation, ascends the pulpit the Spirit descends upon him and fills him with inspiration and with all things else necessary for an edifying sermon? You may try this once or twice, my friends, and you will learn that such is not the way to preach in demonstration of the Spirit and of power. Claus Harms tried it once at the advice of a friend, but all the time he heard a voice rebuking him, "Claus, Claus, you have been a lazy fellow!" Or are we to think of the matter so as if the speaker passed into a kind of ecstatic state, in which he is completely seized by the Holy Spirit, both in body and in mind, so that he has nothing more to do than, as I have seen spiritualists do, draw in a few deep breaths, shut the eyes, lift up the voice to a high pitch, and then demonstrate?

To all these suppositions we say no. Such was not the preaching of Paul. Note well that Paul, though on the one hand he attributed no virtue to human wisdom and device, but declared it to be the work of the Holy Spirit, yet on the other hand he affirms that it was *my* preaching that was in demonstration of the Spirit and of power. That is, he asserts a vital connection between the Spirit and himself in this work even as he asserts elsewhere to the Corinthians that "*I have begotten you through the Gospel.*" And I say *vital* connection, not a mere instrumental connection, or mechanical action or temporary indwelling, but that presence and indwelling by which Paul's own spirit was vitalized and

qualified to speak forth the things of Christ with heavenly unction and telling power. There was no oratory there, no picked phraseology to please and delight, but there was that there which formed the worlds, which at the beginning said, "Let there be light," and there was light; which said at the grave of Lazarus, "Lazarus come forth," and Lazarus came forth; which said to the sick of the palsy, "Son, be of good cheer, thy sins be forgiven thee," and his sins were forgiven; and which to-day yet by plain, simple, foolish preaching convicts the world of sin and elates the heart with the joy of forgiveness which is through faith in Christ Jesus.

And, my brethren, I would have you note in particular also this feature of evangelical preaching. Your preaching is to be in demonstration of the Spirit and of power. There is to be demonstration here and there is to be power here. But it is not the demonstration of logical formulas nor the impulsive power of persuasive eloquence, it's not the power of the wind passing by nor of the fire nor of the earthquake, but the power of the still small voice which resolves the heart to penitence and again lifts it up in hope and peace. You must therefore look higher for your standard of preaching than to books on rhetoric and logic, or compilations of anecdotes and illustrations. With these you may become a popular preacher, you may possibly find a fat salary and you may become very much self-satisfied in your own conceit, but there is one thing which you will not do; you will not save souls, you will not redeem the waste places of Zion. And if you keep this high standard constantly before you, you will then have a high conception of your office. Brethren, maintain an exalted opinion of the great work of preaching. If you do this, you will never stoop to the low tricks and sensational schemes for catching the ears of men. You are ambassadors of Christ, do not before the world disgrace the high court of your commission, but maintain the dignity of your holy office and of Him whom you represent. Doing this will not conflict with simplicity of speech, for no man taught more simply and plainly than Jesus did. Have an exalted opinion of your work. "Greater works than these shall ye do," said Jesus to the disciples. He healed the sick and raised the dead; you are to heal the spiritually sick and raise the spiritually dead to an extent that even Jesus did not do by His preaching. And why? Why, "because I go to the Father." That is, I will give you the Holy Spirit and by Him ye shall do these greater works, by Him ye shall preach in demonstration of the Spirit and of power.

But if you would preach thus, you must be imbued with the Spirit. He who would preach in demonstration of the Spirit must himself be spiritual. Mark that. And your training hitherto has been largely intellectual. What spiritual forces were parallel therewith I am not able to say. But as to the future this I know, and I know it from experience, that the closet will demand a goodly portion of your time. You will need a study and you will need to use it diligently. The Spirit's unction will not descend upon you without it. But you will also need to convert that study daily into a house of prayer. Great men of God have always been great men of prayer; likewise great preachers whose preaching was in demonstration of the Spirit and of power found their sermons in prayer as much as in study.

But why, in conclusion, insist upon these things so stringently? Why seek to distinguish so closely between that which is human and that which is spiritual in our preaching and build alone on the latter and discard the former? The answer is quite plain: In our preaching we are seeking not temporary, but eternal results. Build on that which is human and however splendid or even brilliant it may be, you are erecting an edifice which the winds of time will sweep away; but build on that which is spiritual and divine and you have a habitation which shall stand in the sunshine of eternity. Hence so preach I that "your faith should not stand in the wisdom of men, but in the power of God."

NOTES.

THE LITERARY OUTPUT OF GERMANY.

Recent statistics show that, as in University attendance, so also in literary productiveness, Germany leads the world. The Leipzig house of Hinrichs has for decades published complete and reliable reports of the book publications of the German trade, both quarterly and annually, and in its issue for 1900 shows that the Fatherland has in that twelve months issued no fewer than 24,792 separate publications. It is somewhat difficult to compare the output of Germany with that of other countries, as the reports are not all made up on the same principles. Thus the German reports do not include new editions and reprints, while the American and

the English reports do; but it is within bounds to say that Germany alone publishes as many books as England, America and France combined. The reasons for this extraordinary prominence of the "land of thinkers and authors" are many. Among these no doubt must be regarded as an important factor the extraordinary estimate put upon a literary reputation. Authorship is a sure means of gaining public prominence, and to be a writer is in German eyes as great as it is to have "*studiert*," i. e. to be a university graduate. Then it must be acknowledged that at least the educated classes in that country are more willing to spend proportionally a larger amount of money for books than is the case elsewhere. It is almost a common saying among the Germans that a preacher in that country has no other possessions "except children and books," and the same is true as a rule of professional men in other ranks. Large private libraries, particularly where a man has become a specialist, are very common in Germany. To this factor must be added another, namely that to a greater or less extent the making of books is forced upon the German learned world. Of the nearly three thousand men who constitute the university faculties, there is not one who is not an author. Not only must he have written a work showing independent research in order ever to get permission to teach as a *privat-docent* but every advancement and all honor in the university career is dependent upon new work of this kind. All other things being equal, a university teacher of a lower grade can expect a better appointment if he can put upon the table of the Cultus Minister volumes that show good scholarship, and only under these conditions, his abilities or success as a teacher being factors of comparatively little moment in this matter. The character of the books published in Germany shows how potent these features are, for the proportion of thoroughly scholarly works coming from the presses of that country is larger than are reported from any other land, which fact too is in conformity with the high educational ideals that prevail there. It is significant that of the 18 various rubrics, into which the Hinrichs reports divide this output numerically the largest is that of educational juvenile literature, namely 3,697, while Belles-Lettres in the widest sense of the term, including popular stories, etc., has only 2,935. The fact that theology has 2,218 numbers, law 2,599, medicine 1,645, languages and literature 1,427, history 1,090, geography and charts 1,381, trade, political economy and kindred branches 1,548, shows how

solid literature predominates, although there is no lack of trashy publications, especially sensational fiction, called "*Hintertreppenromane*,"—so called because generally sold to servants at the back steps—but the proportion is smaller than elsewhere. The prominence of Germany as the greatest producer of books in the world is an honor to that country.

THE LITERARY TREASURE, OF MOUNT ATHOS.

The catalogue of the Greek Manuscripts of Mount Athos has been recently completed by Professor Spyridon P. Lambros, who holds the chair of history in the University of Athens, and who has had this work in preparation ever since 1880 for the Syndics of the Cambridge University. This work has made accessible to modern scholarship at least the leading facts concerning the more than ten thousand Greek manuscripts—not counting Greek and Slavic documents of a different character—which have in the course of centuries been accumulated in this "Monks Republic," which, together with Jerusalem and Mt. Sinai, constitute the three sacred monastery shrines of the Oriental Church. We glean these data: It is only since the time of the Greek war of liberation that the existence of these libraries became known to Western scholars. The demand for a catalogue was not heeded until the Cambridge Syndics took the matter in hand. Professor Lambros went to Mt. Athos for the first time in 1880, but would not go a second time until 1895. In that year the first volume of his catalogue was issued and now the second and last has appeared, so that we have a full catalogue of the Greek literary treasure of the Mt. Sinai monastery, by Professor Gorthausen, in German, and an extensive, almost too exhaustive and expensive catalogue of the Jerusalem libraries, to which have been added the collection of Mar Saba, published in Greek by the Russian Palestine Society. Lambros has examined and described in all 6,582 volumes, found in the twenty-four cloisters and monks villages (*οξεταί*) on Mt. Athos. The value of this collection is however not in proportion to these numbers. More than one half were written since the art of printing was invented. In several of these collections there are only a few volumes dated earlier than the seventeenth or eighteenth centuries. In one of the cloisters, Panteleemon, Lambros found a manuscript written as late

as 1895. Then among these collections are found duplicates in great numbers, hundreds of copies of the gospels, the Psalter, church and prayer books, and indeed nearly nine tenths of the collection are of religious character. Lambros' work gives only meagre data but still enough to guide the student in search for new material. His volumes, however, do not cover the whole ground. The monks of the *Agios Andreias* cloister would not yield to his repeated requests and these books he did not see. Then the monks of the Lawra and the Vatopedi cloisters, the two most famous, also refused their consent on the ground that they themselves intended to publish a catalogue. As the Vatopedi collection is known to be the richest on the mountain, it is to be hoped that these promises will be kept. Fortunately collections are still practically intact; and but few volumes have been stolen or fallen victims to the greed of the monks. Gregory's new book on New Testament textual criticism is probably the best example of the rich profits to be gleaned from these Oriental libraries on Mt. Athos and on the islands and the coast cities of the Levant for Western scholarship. It is improbable that such epochmaking discoveries will be made as fell to the good fortune of Tischendorf on Mt. Sinai, but yet an abundance of good things can be expected from the careful examination of these old literary storehouses.

COLUMBUS THEOLOGICAL MAGAZINE.

Vol. XXI.

OCTOBER, 1901.

No. 5.

CONTENTION FOR THE FAITH.

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II.

Contending for the faith which was once delivered to the saints is a duty expressly enjoined upon Christians. About this there can be no doubt among sincere believers in Holy Scripture. That there are difficulties, both for our thinking and our action, we have endeavored to realize and fully to recognize in our former article. They are worthy of consideration. But they cannot change the divine rule. Whether we are properly cognizant of the divine purpose in giving it or not, or properly appreciate the divine wisdom and love manifested in it or not, the rule stands and must be heeded in all our thinking on the subject to which it relates. Only unbelief can renounce it or consciously disregard it.

The command of the Holy Spirit in this regard is not a ceremonial law. It is rooted in the nature of Christianity as a new life of grace. A soul could not cling to its strength and its Redeemer without an appreciation of the truth of which that Redeemer bears witness and by which alone it has any spiritual strength. There are, indeed, various degrees of that appreciation, because the entrance of God's Word, which giveth light and communicates power, does not at once complete its work. But when consciousness is once awakened and the mind takes note of its possessions, the work of the Holy Spirit and the power of the Gospel through which that work is done, cannot be entirely ignored. The Lord's own rule is too plain to admit of any such thought. "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the

truth shall make you free." John 8, 31. 32. "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." John 8, 47. "Blessed are they that hear the Word of God and keep it." Luke 11, 28. Christian faith and the revealed truth written in the Scriptures are revelations. All faith that has not the Word of God as its object and the grounds of its assurance is a figment of the imagination which only deludes. Considering the fallen condition of man and the power of sin over all his faculties, such a delusion is possible; and many a person thinks himself good and wise and holy, until at last he discovers with horror that he is poor, forlorn, condemned. Speculative theologians, spoiled by a philosophy falsely so called, may assert the power of nature to reclaim itself, if they admit at all that it needs reclaiming. Less learned men, misled by such pretended sages, or by their own benighted fancies, may sing the same song of human dignity and worth; and the motley crowd may pursue their pleasure according to their corrupted heart's desire, and laugh in their frivolity at all thinking about matters which they do not understand and which in their stupid estimation do not concern them. This miserable debauchery of mind and body may even sink to the depth of denying not only God and all righteousness, but even of the devil and all unrighteousness, so that people may be deluded even to the extent of denying the existence of the devil, who has deluded them, and of sin, which has debased them and ruined them. It is a sorry picture which this world presents as we view it in the light of divine revelation; and Christian experience always confirms what the Word of God teaches, and this always proportionate to the degree in which that Word with its revelation of infallible truth has by faith become effective in the hearts of men. God has in His infinite wisdom and love provided not only that the truth should be made known to us by revelation, and made sure by a record in the Scripture that is given by inspiration, but also that in the same ratio in which we receive it we should have the testimony of the Holy Spirit in our hearts to comfort us and give us peace. Or is it not clear that when souls have not peace in believing, it is because the believing is lacking; or that when they do not find rest in Jesus, it is because they do not come unto Him? We do not see how any Christian could doubt it. If they do not know the Saviour, how shall they believe in Him? And if they do not know that He is their Saviour, how shall they have peace in Him? Faith in Christ unfailingly

carries with it confidence in something that is revealed, and cannot exist without an object presented in that revelation. All so-called faith which is devoid of this may be credulity, but it cannot be Christian faith. The very essence of faith as wrought through the Word by the Holy Ghost is the confidence which the believing soul has in the revealed truth and in Christ, who is the way and the truth and the life, whom the Scriptures make known to us and present for our acceptance by faith. Only those who believe are Christians, and these therefore need no law but that of the Holy Spirit who is given them to confess the truth which they have received, and to contend for it as the truth on which their own salvation depends, and on which the salvation of all sinners is equally dependent.

It is thus apparent that the Christian life imparted by grace and embraced by faith in the Word which impels it, and in Christ, who is the sum and substance of the truth imparted, involves the necessity of confessing and consequently contending for the faith which was once delivered to the saints. So plain is this, that no argument is necessary for the believer, and none could reach the unbeliever.

There are three considerations which, when a person through the Gospel by the power of the Holy Spirit has been brought to believe in Jesus as his Saviour, and when this fact has presented itself in his consciousness, cannot fail to enter into his meditations and reflections as motives leading him to contend for the faith. One is that his own eternal salvation is dependent on his holding fast the Scriptures, which testify of Him who is the way and the truth and the life. He knows nothing of a Saviour from the death and damnation which sin has brought upon him and all the world, but as He is revealed to man in the Holy Scriptures. The vain theories about a Christ in his heart, without much or any regard to what the Bible teaches, can have little effect upon a sincere soul that has recognized its lost estate and has earnestly struggled with the question — not as a theological problem, but as a matter of the most intense personal concern — How can I escape the damnation of hell, and what must I do to be saved? To treat such questions lightly, as if they belonged to the abstruse speculations with which men of subtle intellect sometimes divert themselves and perplex others can hardly be the result of any serious wrestling with a subject of such momentous because eternal import. One who has been rescued from the everlasting death and has by faith found peace in believing, and now rejoices in the hope of glory

through the Lamb of God that taketh away the sins of the world, is not disposed to trifle with the revelation which God has given or run any risks with human opinions, however learnedly and, so far as the flesh is concerned, admirably and seductively set forth. And when the argument which is meant to quiet any such scruples and uneasiness is offered, that when we have Christ in our hearts we have all that we want and all that the Scriptures can give us, and therefore need not care so much about what the Bible teaches and requires, the cloven foot of the tempter protrudes too plainly to deceive the believer, however strong it may appear to one who has little consciousness of the enormity of his sin and little appreciation of the unspeakable grace in Christ that rescues souls doomed to death, if he has any such consciousness or appreciation at all. Believers know from what they have been delivered and in whom they have believed, and are happy in the knowledge of the truth and the faith which embraces it and gives them peace and comfort and joy; and their constant answer to all human argumentations which would set aside the Scriptures, or disparage or depreciate their necessity or their testimony, is only and always this, that they are they which testify of Jesus the Saviour, and without that testimony there is nothing sure and nothing secure. This personal consideration makes the faith once delivered to the saints and written for our learning in the Scriptures so dear to the believer that, whoever or whatever may oppose, he must contend for it, even though it be God's will that his contention should bring him suffering on earth before the goal is reached in heaven.

The second is his profound interest in the welfare of his fellow-men and his concern for their salvation. Faith unites the soul with Christ. This has the two-fold result in the believer, that he is joined in one body with Christ and thus introduced into the communion of saints, which is the holy Christian Church; and that he is endowed with the Holy Spirit, which is the Spirit of Christ filling his heart with love and inducing him to do good to all men, especially those who are of the household of faith. It is only in the Church of Christ that the fatherhood of God and the brotherhood of man is realized, and that of course only among believers, who alone receive the Spirit of adoption and thus through Christ become God's children, and who alone, because they are one in Christ by faith, can be perfectly joined together in the same mind and the same judgment. The Christian is thus moved to love his brethren,

with whom he is one body in Christ, and his fellow-men generally, from many of whom he is separated by the faith that makes him a member of Christ's kingdom, which is not of this world. The "common salvation," in the interest of which we are admonished to "contend earnestly for the faith which was once delivered unto the saints" (Jude 3), concerns the soul that loves other souls, because it loves them; and such love is the only enduring, as it is the only legitimate motive of all work to which the Lord calls us in His kingdom. Now believers are people who have found salvation in Christ, who know by the Gospel in whom they have believed, and who have learned that "there is none other name under heaven given among men whereby we must be saved." Acts 4, 12. But they are also people who have no other ground of assurance but that of the witness of God given them in the revelation of God's purpose and plan as written in Holy Scripture for our learning; and they need no other, and want no other, and in the nature of things could have no other. Therefore both their faith and their love enable them to appreciate such words of the Holy Spirit as those spoken by St. Paul: "If any man preach any other gospel unto you than that ye have received, let him be accursed;" or those recorded by St. John: "He that abideth in the doctrine of Christ, he hath both the Father and the Son; if there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed." Gal. 1, 9; 2 John 9, 10. The Christian's heart is in complete accord with them because by the grace of our Lord Jesus Christ it has, through the work of the Holy Spirit by the gospel, been raised above the natural sentimentalism which, according to the flesh, regards only temporal ease and comfort and harmony as the proper import and manifestation and fruit of love. Therefore he has no difficulty in understanding and taking to heart such passages of Scripture as that in Rom. 16, 17: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." Such words trouble the flesh and on that account contribute something to the cross which Christians must bear, but they are in perfect harmony with the Spirit of regeneration that has made all things new in his soul. His concern for the common salvation, which is his faith working by love, and which is the result of his own believing and participation in the redemption which is in Christ Jesus, as that is made sure to him by faith in the good tidings of great joy which

shall be to all people, will not let him rest when that is assailed on which the rescue of all lost souls from sin and death must forever depend. He must confess, he must bear witness, he must contend for the faith. The love of Christ constrains him. The ground of his own salvation is the ground on which alone the salvation of any man and all men can be founded. There is no Saviour but Christ; there is no truth in Christ but that which the Bible sets forth. Faith clings to Christ, and to the Word which declares Him as the Savior of the world. There is no salvation without Him; there is no assurance of salvation without the Scriptures which reveal Him and testify of Him. If souls are to be saved, it must be by hearing the Word of God and keeping it. And can a believing heart be content to let one declaration of that Word after another be pronounced, needless, or indifferent, and finally false? Love forbids it. As my own salvation hangs on the truth in Jesus declared in the Bible and embraced by faith, so the salvation of all my brethren in the church hangs on it. And more than this. The redemption is effected for all mankind, and the truth is revealed for the salvation of all. Therefore the congregation of believers, by the grace of God knowing this truth, and in faith assured that it is the only power which can save from sin and death, is commissioned to teach all nations and is moved by the Spirit to fulfill its commission. If ye love Christ keep His Word; if ye love your fellow-men, teach them to observe all things whatsoever He has commanded you. Whether men will hear or forbear, the believer is called to bear witness to the truth and is prompted by love for the souls of men to persist in it, notwithstanding all efforts of apparently good men to modify it and accommodate it to the thoughts and desires of the flesh. Yielding any portion of that which God in His wisdom and love has revealed from heaven for our salvation is the beginning of the way to ruin for the individual and the church, because "a little leaven leaveneth the whole lump." Fidelity as well as charity insist on contending for the faith.

A third consideration is that Christians recognize the glory of God as the purpose and goal of all His works, and that when a sinner is led by the Spirit to embrace in faith the salvation which is freely offered him in the gospel, he is at the same time called and moved to give God all the praise. Hence the command is given to stir up pure minds by way of remembrance: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." "Whether therefore ye eat

or drink or whatever ye do, do all to the glory of God." Gal. 3, 17; 1 Cor 10, 31. That is carrying out the original purpose of God, for which man had become incompetent by sin, but for which he has been regenerated by the grace of our Lord Jesus Christ. This grace has made Christians a congregation of believers of whom it is written: "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people: that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light. 1 Peter 2, 9. Accordingly when God in His infinite mercy gives us His Word for our instruction and guidance, it cannot be a question with Christians whether that Word shall be decisive or whether it shall be subjected to human scrutiny and only that shall be decisive which accords with human reason and the results which it has reached in its historical, scientific or philosophical investigations and speculations. To the believer, who stakes not only his earthly so-called fortune, but his eternal life and glory upon the Word which gives him peace and comfort in the turmoils and troubles of this painful earth, and renders him joyful in the hope of everlasting blessedness beyond the grave, these investigations and speculations are of transient interest perhaps, but have no power to set aside the Word which gives peace and comfort and joy to his soul in the present distress and the prospect of future glory. If he is not the equal of some who have made extensive researches in the records of the past, or have devoted much time and thought to the phenomena and the laws of nature, and have reflected with many a lucubration on the mystery of this earth and its life and death, he is much their superior in the revealed knowledge of God and of Him whom He has sent, whom to know is eternal life. And a Christian who is aware of the treasure which he thus possesses and which makes him glad even in the adversities of this earthly pilgrimage, is not disposed to abandon the truth which is the ground of all his joy in the present and all his hope of higher fruition in the future, in order to glorify man by his subjection to the thoughts of scholars and scientists and philosophers, who with all their knowledge and acumen are only men. The main question will always remain: shall we subject ourselves to the Word of the Lord, who made heaven and earth and knows all their nature and their needs, or shall we listen to the theories and seductions of men who think that their researches have caught the Lord napping, and that they can therefore reasonably substitute their theories for His Word? Believers

cannot hesitate when such a question is presented, They can give glory only to God. If some think that they know better than He what must be taught the people for their salvation, or that the eternal life revealed in the Scriptures through the incarnate Son of God is not even the best, much less the only way of salvation; or that there is a higher order of love than that by which faith works, which offends the reason and hurts the feelings of many a self-conceited and self-constituted sage or saint by maintaining the truth in Jesus as the only light that leads to salvation: true Christians, by faith having peace with God and love to many and rejoicing in the hope of glory through the Redeemer's grace and merits, care for none of these things, except so far as in their love they are pained that erring mortals for whom Christ died neglect or reject the great salvation. That they are reproved as narrow-minded and narrow-hearted; that they are accused of dogmatism and bigotry; that they are scorned as enemies of peace and good will among men because they are regarded as troubling Israel by insisting on words of the Lord which the natural man refuses to hear, preferring war to peace on such terms; that they are scouted and jeered as a "sect that is everywhere spoken against," who in their unthinking devotion to the traditions of dark ages that are passed away have no use for the progress which has been made in our age of enlightenment; can earnest minds that by the grace of God have been brought by the Scriptures into harmony with the mind of Christ be at all surprised at this or think it a strange thing that they must bear the cross? That Christian, though he have the name and fame of a great theologian, has yet very much to learn, if he has not yet learned that the wisdom of this world is foolishness with God, and that when the wisdom of God as revealed in the Scriptures is apprehended by faith the believer has the grace to see that the wisdom of this world is foolishness. But to this carnal wisdom Christianity can never appear wise. How then could Christians be surprised if those who judge according to the flesh pronounced them fools? It must be apparent to any person who has fled for refuge from his sin to the hope set before him in Christ, and has found peace in believing, that he cannot otherwise than contend for the faith once delivered to the saints, though on this account he suffer persecutions when the wisdom and will and way of God for human salvation and progress and blessedness are set against the vain wisdom and sinful will and impotent way of the world that

lieth in wickedness, Christians as such cannot hesitate in their choice between them. From the scriptural point of view the only difficulty that would arise would be in determining who is a Christian and who is not. But if the concrete cases sometimes perplex us, the principle, that God's Word must decide, that God may have all the glory, is beyond question.

For the sake of our own salvation; for the sake of the love which by grace we bear to our fellow-men, whose salvation is equally dependent with our own on the common salvation declared in the Scriptures; and for the sake of the glory of God, who alone in eternity devised and in time executed this great salvation through Christ, and now offers it as a gift of grace to all men by the gospel, we must contend for the faith once delivered to the saints, that we may have no part in man's infamous projects and proceedings to give His glory to another and thus endeavor to dis-crown our Lord, though often they know not what to do.

In our former article on this subject we have recognized the difficulties which are encountered in the application of the principle to the organization and government of the visible Church. Christians would be neither wise nor faithful if they refused to consider them or make any account of them. They are such as love must reckon with, lest wrong be done to some who are really in the faith, though they err in doctrine and in life. But the principle must be maintained under all circumstances and at all hazards. There is no error more ruinous than that of abandoning a clear doctrine or precept of Holy Scripture in condescension or accommodation to men who reject it, though they appear to be good men. It seems a hard task to contend against people who are recognized as good, in some respects better than many who contend for the faith, and thus contend against them because they impugn that faith. The flesh, unless it has special motives of personal interest, will always be against contention for the faith, because it seeks peace and harmony on the general basis of humanity, and knows nothing of the preciousness of that for which believers contend. From this world's point of view contention for the faith has no justification and Christians have no reason to wonder that when they engage in it they are condemned as unreasonable and uncharitable. That is just what we must expect of human nature as sin has depraved it, and of the world as it lieth in wickedness. Christians must accordingly keep in mind that their calling involves the endurance of hardness and the suffering of per-

secution as well as the contention for the faith. If they expect to be "carried to the skies on flowery beds of ease," they are doomed to disappointment; and if they surrender the truth to pacify opponents and thus to escape tribulations, they pursue the path of ruin to themselves and to the kingdom of God which is founded on the truth. And if among the good men who are offended when believers contend for the faith delivered to the saints, there are not only those who care for history and science and metaphysics; or who care only for religion as founded in human nature and manifested in the various religions of the earth, Christianity being one among many; or who care only for morality as the outcome of all religions, as the only valuable result of any of them, and as the natural product of the human conscience that needs none of them; but also some who are truly believers in Jesus who have fallen into error and teach doctrines contrary to the truth which we have received—shall that nullify our Lord's command or silence the Spirit's voice in our heart? We are bound by the Word to contend for the faith. That we must obey, whatever besides; and that not only because it is the divine command, but because on obeying it depends the preservation of the truth unto salvation to us and our children now and in all time to come, and because the Holy Spirit never ceases to impel us to its fulfillment for our own sake, and for the sake of our fellow-men, and for God's sake, who is glorified when the revealed truth is maintained and souls are saved. Even the possibility that now and then a sincere believer in Christ who reveres the Word of God, is offended by such earnest contention for the faith and is induced to turn away from the visible church that persists in its confession of the truth and maintains it against all opponents, does not trouble the intelligent believer, because he knows that the Lord, whose Word is his authority and under whom alone he lives and works, will make all results of humble obedience tributary to His gracious purpose of saving men through faith in Christ Jesus. It may be that in the visible church some are thus lost to a denomination, and that from such a cramped point of view with such a narrow field of contemplation reason will decide that a policy which produces such results must be injudicious and should be cast out as evil: and because of the interference of the flesh with the motions of the Spirit in human hearts, it may be that reason even in Christians may lead to such a decision; for many are not securely fortified against the wiles of the devil. But those

who know and believe the love which God hath to them — know it and believe it because God has declared it in His Word and the Holy Spirit by that Word has wrought faith in the truth which it declares — are not so easily misled by menaces and blandishments and other tricks to which Satan resorts to inculcate and uphold human policy against the eternal counsel of God, and man's judgment of prudence against the infinite wisdom set forth in the Scriptures for our guidance. The whole matter always reduces itself, in the final analysis, to the simple question: Shall we believe and do what God tells us in His Word? Or shall we, when compliance with that Word in the confession of our faith or in the performance of our duty would give offense to many, including some Christians, believe and do of that which God tells us only so much as shall meet the general approval of mankind on the basis of natural reason, including those Christians who are offended at the exclusiveness of Christianity? Surely that is not a hard question for a humble child of God whom the truth has made free, and who has peace in believing and rejoices in the hope of eternal glory. Nor will the peace of such a child of God be in the least disturbed by the opposing argument that contending for the faith is bad policy, since it drives some away whom we desire to gather in; for by faith he is certain that the wisdom of God is wiser than man, that God's plan is infinitely better than man's policy, that only by His truth can souls be saved, that any sacrifice of this truth is in the same degree a diminution of the power by which salvation comes to men, and that no soul is ever lost or can be lost by insisting on the truth as revealed in the Scriptures and contending for the faith once delivered to the saints. In any event God, whose we are and whom we serve, commands this contention for the faith; and it is our calling, not to revise and modify and accommodate His command to circumstances, but to obey it, leaving all consequences to Him in the joyful assurance that He knows all and will make all work for good.

In this regard there is not much gained by the distinction which theologians are wont to make among the articles of faith as fundamental and non-fundamental, or as essential or non-essential. Unquestionably there are some revealed truths that form the foundation on which others rest and without which these others would have no logical support and little practical meaning; and just as unquestionably there are some truths that stand in more intimate relation to God's purpose of saving lost mankind than others

which serve to prepare souls for the reception of the Savior or to promote their growth in grace and knowledge when the Savior has been received by faith. For the ends of systematic theology the distinction has great value, as it makes practicable a more logical and more lucid arrangement of the whole body of doctrine set forth in the Scriptures than that which results from a mere classification of passages on a topical plan, without reference to their common dependence on the central truth and therefore without reference to their mutual relations. The distinction is equally important for practical purposes, as it enables the Christian to flee for refuge and comfort to the main thing when ignorance or weakness has brought trouble to his soul on account of errings in doctrine or in life, and especially enables the pastor to minister consolation to penitent believers and, in cases of emergency, when the time is too short to declare to sinners the whole counsel of God, to apply and urge the essential truth in Jesus without which a dying person could not be saved. Our old theologians were not men with whom the heavenly doctrine given in the Bible was a dilectic diversion for pastime, and the result of their studies in regard to the relative importance of the various doctrines presented in the Scriptures as the revelation of God's good and gracious will for the salvation of men has permanent value. But that value does not lie in the application which many are making of it now to promote the cause of indifference to the truth and to bring obloquy on those who contend for the faith once delivered to the saints. In that respect the distinction between fundamentals and non-fundamentals, or essentials and non-essentials, has no bearing as our theologians meant it, and has no scriptural right or reason in its favor. It is all vanity and vexation of spirit to select some points of divine revelation as essential to the Christian Church and the Christian life, and to leave all other promises and requirements of the Word subject to human choice and private judgment. When it is once admitted that not everything contained in the Scriptures is equally binding on the conscience because not all is equally important, who is to decide how much of it an individual may reject with impunity and how much a church may reject without damaging its character or destroying its life? The intentions of those who advocate a theory of liberalism may be good and their work may look loving, but the result is only increased complications and perplexities. In fact the theory renders everything uncertain that pertains to the individ-

ual's salvation and the church's organization and life and work, and undermines all Christian truth and comfort and power. In one man can reject the doctrine of the resurrection or of the eternal torment of those who die without Christ, another can on the same ground reject the doctrine of the divinity of Christ or the work of the Holy Ghost; and thus all power is taken away to rescue any soul that has been caught in the snare of the devil. If one church can reject the doctrine of the ordinary work of the Holy Spirit through the Word and Sacraments as the only means of grace, or of justification by faith as the only hope of human souls that are all lost by sin and redeemed by the incarnate Son of God, another can, on the same ground deny that there is any communication of grace or any need for it, or that there is any Savior or any such condition of humanity as would make a Saviour necessary. The outcome in logical thinking and consistent practice of all such benevolence must necessarily be that nature is sufficient to direct us and that neither the Word of God nor the Christian Church is essential for man's welfare. Those who, with the love for souls that is born of faith in Jesus as the Savior of the world, have been heeding the course of events in these latter days and the signs of the times as they appear in the evolution of theories, working themselves out in these events, cannot fail to see how one Christian doctrine after another is abandoned, how one Christian fortress after another is surrendered to the foe, how one church after another succumbs to the pressure that is brought to bear on it by humanitarianism and rationalism and materialism, how one soul after another loses its hold upon Christ and the Word and falls back upon the wisdom of the flesh, and how Satan is hindering and hampering the progress of the gospel, even while it seems to be spreading and winning victories in all lands. It is amazing that in view of the history of the past and the occurrences of the present so few comparatively of the believers in Christ are willing to contend for the faith which was once delivered to the saints, although they are aware that this faith is their only hope and the only hope for the rescue of their fellow-men from sin and everlasting death. That ruin has not overtaken the people of God is owing to the fidelity of those, though comparatively few, who have seen the necessity of contending for the faith and have done their duty. They have been the salt that saved the mass from putrefaction. Not pretending to be anything great themselves, and ar-

raying themselves with diffidence against a multitudinous host led by men whom the world pronounced to be something great in learning and achievement, they persisted in declaring the Lord's word, against which all the power of human learning and wisdom is very impotent, and their help was in the name of the Lord, who never failed to bless their humble efforts. Individuals and organizations professing Christianity have perished by succumbing to the errors which the father of lies never ceases to spread over the earth, but never has a soul been lost or a church been ruined by contending earnestly for the faith once delivered to the saints.

That enlightened Christians should be timid in this regard, considering what they must contend against, is natural; for even in them the flesh lusteth against the Spirit. But that they should permit themselves to be silenced in their testimony for the truth of the gospel, on which their own hopes of salvation are built and on which alone they know that any soul's salvation can be effectually built, is a sin and a shame. It is a shabby and shameful excuse to urge that the current and tide of popular opinion is against all definite and decided witness for the truth in Jesus, and that therefore trimming is wiser than faithfulness, because yielding a little here and a little there will secure a wider influence in regard to what is left. What is your influence worth after the authority of God's Word is sacrificed? It can seem of value and importance then only when human authority is regarded as in some way a sufficient substitute for the Lord's word and the gospel's power. Let those who by divine grace have been led to see the light of heavenly truth which shines for all men in the Scriptures and is designed to save them all, contend for it at every hazard against the powers of darkness that are intent upon man's destruction. The matter involved and the foe to be encountered are of such a nature that the Holy Spirit exhorts us, for the sake of *the common salvation*, to "contend earnestly for the faith which was once delivered to the Saints."

How this contending is to take place is not of little consequence, as some have seemed to regard it. There is a place in this for human love and human wisdom, as there is in all the work to which Christians are called. Only this must be held fast, to begin the consideration with in this regard, that no suggestions of human wisdom, though it be wisdom in the regenerated soul, nor of human love, though it be love in the believer's heart, can displace or

modify the divine law which requires us to perform the duty. The will of the Lord directing us in doing it always implies our recognition of the duty to do it, whatever the circumstances may be, without any abatement because of adverse circumstances or any change to accommodate it to special cases. Whatever the conditions may be, the faith revealed in Holy Scripture is necessary, and contending for it is Christian duty.

But even in the performance of this duty we may err. Men may do it in a bad spirit of unkindness toward those who reject their witness, or in a good spirit of benevolence toward the erring, whom they desire to rescue. This would be inexplicable if the Scripture had not taught us how in the breasts of believers the flesh lusteth against the Spirit and the Spirit against the flesh. Because of this it is possible to be a Christian notwithstanding some unwitting errors in doctrine and notwithstanding some unintentional errors in living and accordingly in the manner of rebuking such departures from the Word of truth. We must contend earnestly for the faith once delivered to the saints, but the same authority that lays this duty upon us requires that we should speak the truth in love. Eph. 4, 15. This means not only that the love which the Holy Spirit has wrought in the hearts of believers constrains them to confess the truth which they have received by faith and to contend for it as a precious gift unto salvation, but also that this love should direct the confession and contention.

In this regard we have no controversy with those who feel themselves called to rebuke any lovelessness that becomes evident in the treatment of opponents. Uncharitableness is a sin and ought to be rebuked. If that becomes evident in the manner of contending for the faith or in dealing with those who are involved in such contention as adversaries, the Word of God requires that they should be censured, and true children of God, when their fault is shown them, will humbly accept the rebuke and amend their ways. This principle, as God's Word teaches it, we accept fully and unreservedly, desiring no sentimentalism and no tergiversation to screen the sin. Let it be pointed out and condemned, that the sinner may repent and escape the eternal condemnation that is on it. Only this we ask, that the lovelessness which is condemned should not be displayed in condemning us, and that the duty of contending for the faith should not be rejected because of any individual's fault in his manner of performing it. The logic is superla-

tively vicious that concludes any portion of God's Word, whether law or gospel, to have lost its binding authority for all men because some have refused to accept it, or some who accept it have been at fault in contending for it or applying it.

And yet we have a controversy with many who make a great ado about love and are ever ready to deal damnation upon all who earnestly contend for the faith once delivered to the saints. At first sight the very statement made about them seems a hard saying, because it puts two things together which are apparently inconsistent and therefore arouse the suspicion that the truth is not spoken in love. But we are not responsible for such people's logical inconsistencies, and the facts are the same, notwithstanding their blunders as these facts make them manifest. Therefore it is evident that there may be, and in fact is, a difference in the apprehension of what love requires. That is the point of our controversy in this respect. Love has a different meaning and leads to a different practice according as it is prompted by the flesh in pursuance of the constitution of nature or by the spirit in pursuance of the order and power of grace.

There is a natural love, and there is a Christian love that owes its power to the faith which the Holy Spirit has supernaturally wrought. They are generally the same, but they are specifically different; that is to say, the benevolent affection which we call love exists in the human heart when a person is dead in trespasses and in sins, and does not cease to exist in the human heart when a person is regenerated and lives because Christ lives in Him by faith. His faculties remain in substance the same when a man is born again. He still thinks and feels and wills as a man is born again. He still thinks and feels and wills as a change which he has undergone by conversion is radical and far-reaching, but it is not a destruction of his soul and its replacement by another soul that was not his until now and that it would be difficult, under any view of personal identity, to recognize as his when the change has taken place. When a man is regenerated he not only remains a man, but he retains his identity, so that when he reviews his past life, its sins and sorrows are not referred to another, but are recognized as his own. It is right to speak of regeneration as a change of heart, because the heart under the dominion of sin has become deceitful and desperately wicked, and now under the power of grace has been delivered from sin and death and become free in the

Lord. This is what the Holy Spirit teaches concerning those who have heard Him and have been taught by Him as the truth is in Jesus, "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your minds; and that ye put on the new man, which after God is created in righteousness and true holiness." Eph. 4, 22-24. But it would be going sadly astray from the straight path which the Scriptures show, and into which and in which they are designed to direct us, if we without warrant assumed this change of heart to mean that our former self is annihilated, that for its delinquencies we have no responsibility, and that with the sin in our old nature we have nothing now to do, since we have the new life which does not sin. Let us resist the devil, who by his wiles would lead us to abandon the daily life of repentance and faith and infuse into us the self-conceit and pride that leads to the fall. But this implies that we should recognize the continued activity of our human nature after conversion, and that we should distinguish between that which is an impulse of nature and that which is the power and prompting of grace. If we do this we will not fail to see that clear thinking and intense feeling and vigorous willing may exist under nature as well as under grace, and that none of them can properly be regarded as a reliable sign that grace must be operative as their cause. And more than this is necessarily implied in the truth presented and its adequate recognition. Not only is nature capable of thinking and feeling and willing, though the gospel of grace in Christ has never been heard or has never been accepted, but even in those who have believed the gospel, our original nature as sin has perverted it asserts itself against the motions of the Spirit. Let us not overlook what the apostle declares and what all true Christian experience confirms in consciousness: "The flesh lusteth against the Spirit and the Spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would." Gal. 5, 17. Accordingly even in Christians the thinking and feeling and corresponding volitions may be carnal. It is possible for reason to run in the grooves of orthodox theology without an experience of the power of that truth which has been learned by rote and has been discussed by logical law. Believers generally have recognized this, and hence the tirades against dead orthodoxy have been abundant, sometimes violent, and often uncharit-

able in the extreme — not unfrequently even by professed Christians. But it is equally possible for sentiment to run in the grooves of Christian life without any recognition of the faith which works by love and without any experience of its power. If reason can work in matters of the Church without regeneration, so can feeling. This many who manifest an interest in the kingdom of God entirely overlook, and of course make no account of it in their work. A person who speaks with warmth and even indulges in sentimental gush and ecstatic feeling that slops over, is usually regarded as one of extraordinary piety, though his reverence for the Word of God and regard for strict integrity in his business is dubious, if not worse; while another who has a different temperament and never deals in emotional demonstrations and displays, but who quietly believes the gospel and conforms his conduct, according to the ability that God gives him, to the law of the Lord, is regarded as a dead orthodoxist, because he is in no case and under no circumstances willing to relinquish the revealed truth which gives him peace and on which all his hope is based in view of the final judgment. The fundamental error in all judgments and practices in these regards is that the Word of God has not taken hold of the conscience and is not accepted as the only rule of Christian faith and Christian life. This fundamental error cannot otherwise than result in the glorification of human reason in love or works, and consequently in Rationalism and Pietism and Pelagianism; and when any of these are urged against the truth as revealed in the Holy Scripture, humble and honest Christians have no resort but that of appealing to the Word. And they desire no other, for in that a divine decision and direction is given, against which human reason and human feeling and consequent human willing has no standing. They are required, and the Spirit of God that is given them urges them to contend for the faith which was once delivered to the saints by prophets and apostles, and which is now written in the Holy Scriptures and confessed by the Church which adheres to these Scriptures. "To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them." Isa. 8, 20. That seems to the natural sentimentalism of the human heart a hard and uncharitable saying, but a true Christian believer must not shrink from contending for it as the Word of God, though he should be branded as an enemy of love as well as of reason. If our natural reason and natural love had to determine and

regulate things in the kingdom of God, of course everything would be different, and such conflicts as Christians experience with the world and the flesh and the devil could not occur, because the flesh and not the Spirit would rule. As it is, under the dominion of grace the flesh, with all its proud thoughts and all its warm desires and all its wise choices, is crucified; and God alone rules in His kingdom by His Word, and alone receives the glory in all things.

One word more appears requisite for the accomplishment of our purpose. While we are required to contend earnestly for the faith once delivered to the Saints, we are required also to speak the truth in love. Christians are subject to the Word, and of course they are subject to the one requirement as well at the other. But Christian love is a fruit of the Spirit and an offspring of faith, and as such it is regulated by the Word through which the Spirit speaks to us. It is therefore not necessary for a person to have much learning and much insight into the deep mysteries of revealed truth in order to see that a professed love that sets itself against the requirements of God, as these are made known to us in the Scriptures, and entreats Christians not to contend for their faith because such love would thus be violated, is not and cannot be of God. It may be love as the human heart is capable of in its state of corruption, and may therefore be recognized as love in the same way as a blatant infidel's occasional relief of the distressed and as humanitarian schemes for the amelioration of human suffering in hostility to the church may be called love. It is benevolence as distinguished from the malevolence which so often crops out in our fallen human nature. But it is not Christian love though it be practiced by Christians and recognition be claimed for it by those who may be Christians, notwithstanding their error. It is carnal. It is as manifestly carnal as would be the person's claim to be exercising love when he steals from the rich to alleviate the sufferings of the poor. The impulse may be benevolent and the act may look like love, but it violates the law of the Lord, and to the truly Christian mind it therefore betrays a want of faith in the ways and government of God and thus a lack of true charity in its pursuit of other ways and its adoption of other plans, which in the nature of things must necessarily prove failures, because God rules and brings the devices of men to naught, declining to let the foolishness of man, with all its fond conceit of itself, set aside His infinite wisdom, and refusing to give his glory to another,

however wise and good that other may think himself. Evidently Christians stultify themselves and become recreant to plain Christian duty when they allow themselves to be frightened from holding and contending for the faith by specious pleas of love and threats of condemnation for disregarding them. Let the devil and the world and the flesh do their utmost, the Word of God shall still stand, and blessed still are they who hear the Word of God and keep it. Carnal sentiment has no more right in the Christian Church than carnal reason or carnal will. Our safety against them all lies in humble submission by faith to the Word of God, which is written in the Scriptures for our learning and which abideth forever. By that alone shall we be judged on the last day, and they are safe in time and eternity who cling to that and are willing to surrender nothing of that divine treasure, because they are commanded to contend for it and because in their appreciation of its eternal worth they cannot otherwise than contend for it.

When the manner of this contention is under consideration we Christians are at a disadvantage as a peculiar people who are in a kingdom which is not of this world. We see this, and it is reasonable that we should take it into account. We must expect some suffering from this source. Some have no light by which they could appreciate the value of that for which we contend, and of course to them we seem fools. Some have light enough to see that Christ is their Savior, but not enough to see that every word of Scripture is needful to set Him before our souls in all the beauty and the glory of everlasting truth. All of them find fault with those who earnestly contend for the faith once delivered to the saints. That is inevitable and therefore manifestly belongs to the cross which Christians must bear. This is comparatively light as imposed by infidels, whose reproaches pertain to the whole truth in Jesus and the great salvation which He has wrought, and whose condemnation is therefore shared by all Christians. But the cross is heavier when not only infidels, but those who profess with us to be believers in Christ on account of our contention for the truth pronounce the very love that prompts us to be uncharitableness, and cast out our names as evil. What shall we do then? Evidently if we yield to the flesh we will cease our contention in order to win the favor of our opponents, and lead a life of comparative ease by laying aside the sword of the Spirit, which is the Word of God; evidently if we follow the motions of the Spirit we will, for the sake of the love which we bear to

God and man, continue the warfare against every form of opposition in word or work to the will of the Lord as declared in the Scriptures. "Choose ye this day whom ye will serve." To those who have by the grace of God learned to appreciate the truth unto salvation, written for our learning in the Bible, all earthly considerations of reputation and ease and money are trifles, and it is a small thing to be judged of human judgment, though we be adjudged narrow-minded fools and uncharitable bigots. He who is the believer's strength and stay will enable us to bear this as every other cross that under His judgment may be laid upon us, and to rejoice in the Lord always notwithstanding all.

Of course this does not imply that the persons against whom our faith impels us to contend place themselves beyond considerations of Christian love. Some of them may be unwittingly misled, and should be treated with all the tenderness that the love of Christ suggests; some of them may be themselves deceivers who mislead the ignorant and unwary, and should be treated with severity. The same apostle that exhorts us to bear with the weak and to strengthen them exhorts us in regard to some others to "rebuke them sharply, that they may be sound in the faith." Tit. 1, 13. The same love which patiently and gently seeks to instil a better knowledge into poor souls that have been led into error because they know no better, sets itself sharply and sternly in rebuke against those who sin against the light which God has furnished them. The love that moves Christians to contend for the faith regards the differences among opponents, but it never allows these differences to interfere with the duty.

ELOCUTION FOR PREACHERS OR PUBLIC SPEAKERS.

BY REV. E. G. TRESSEL, A. M., COLUMBUS, O.

FORCE.

§ 66. Force is a generic element of the voice. It is usually treated with reference to lightness and strength with which tones are uttered. It ought to be carefully distinguished from loudness and intensity. Strength and power are generally used in the same signification as force.

Intensity is largely a nerve power and may be as gentle as a breeze and still reach the last person in a large audience. When one feels deeply what he says and yet represses the feeling and allows his voice to tell it all, he usually employs intensity. It must be carefully distinguished from force and should be employed more constantly than the other.

Loudness can be compared to noise. It often denotes the vacant mind, and is found where there is not much thought to sustain utterance. Distinctions are always in place. Force and strength have a distinction, and we will try to give an explanation by which one can get into the clear when applied to the voice in their proper use. *Force* depends upon the vitality of the membrane which lines the throat cavity. Why do those who have throat trouble, such as consumption, bronchitis, etc., have no force in the tone? It is largely and chiefly because there is no life, no vitality in the membranes around the cavity of the throat. These membranes are diseased and lose their ability to perform the office of their creation. Keep them well when they are so, and seek to make them right if attacked by disease. *Strength* depends upon the muscular action in and about the diaphragm. Good breathing is built up and sustained by the muscles which are around the waist. They are the bellows which furnish the air for voice use. Air may be projected by a falling of the chest and tone be produced thereby; but strong action cannot be sustained by such movement; the sustaining power should come from the waist muscles. The chest is moved by muscles called voluntary; the other by involuntary. Voluntary muscles tire us in their use and involuntary muscles do not. Let the chest act easily and freely, but learn to use the muscles in and around the waist, and strength of voice will come surely and to all needed power. Force and strength are often interdependent. Let this fact be set forth by the gun. "It has hard, smooth, polished sides, capable of offering a most determined resistance, and therefore capable of producing great force in the report, but the charge of ammunition is weak; the result is neither force nor strength. Now an enormous charge of powder is inserted, but the sides of the gun, which are to furnish the resistance, are made of soft leather, having no resisting power, and therefore no vitality; the report will be a flash or a muffled sound. The muscles of the diaphragm, or those aiding its movement, furnish the ammunition or strength of the report. The resisting power of the

walls of the throat furnish the loudness or force of the report." Strength must come from the muscles that project the tone, but the force depends upon the life and vigor of the walls of the throat cavity. This will suggest the necessity of correct breathing and also the need of attention to the throat. The throat must be spoken through, and as little action as possible with it, while it should be kept in a good and vigorous condition.

In order to learn to execute rightly and to judge properly, take any agreeable sentiment or sentence and give it in force, loudness, and intensity. Especially learn to know and execute force and intensity with proper distinction. Intensity is a something added to ordinary utterance at whatever degree of force it may be given. It must be imparted by an action of the nerves, and thus will be seen to have no proper or direct relation to force or strength. Let the speaker learn to feel intensely and to say his speech with the purpose of giving his feeling, without force, and he will have all the strength and power necessary to fill a large room. He will have the mark of sincerity, and no waste of strength will be made. Intensity has its opposite which is repose; they relate chiefly to the attitude of the man toward feeling and expression. He must sustain his imaginative activity in such relation to his sensibility as to augment and control feeling. The imagination is very active and supplies all that is needed in seeing vividly, and thus intensity results.

Feeling must be controlled. The good speaker does not weep over every harrowing scene; he struggles to control himself, and he will not only move the audience to see and feel as he does, but he will show forth intensity.

Use these words, and first give them with all the loudness and strength possible; then use the imagination and let the whole scene appear, as if you were Tell.

"Oh, with what pride I used
To walk these hills, and look up to my God,
And thank Him that the land was free. 'Twas free—
From end to end, from cliff to lake 'twas free!
Free as our torrents are that leap our rocks,
And plow our valleys without asking leave!
Or as our peaks, that wear their caps of snow
In very presence of the regal sun!"

Tell on his native Alps.

§ 67. Degrees of force relate to the amount of power used in sounds sent forth from the vocal organs. The different degrees of force express different sentiments. This scale here offered will not only be a guide, but will help to mark the course and aid in the study.

The Seven Degrees of Force.

7. Very strong, means great energy.
6. Strong, means energy.
5. Rather strong, means determination.
4. Normal, means calmness.
3. Rather weak, means mildness.
2. Weak, means feebleness.
1. Very weak, means great feebleness.

A practice on this in two ways will be very beneficial. Take a good sentence and begin at 4 and practice both ways; the difference and value will appear. Find sentences that are suited to each one and go over them so as to learn what force means, and in what way it conforms to the sentiment expressed.

§ 68. When speakers wish to be heard they not only raise the pitch but often increase the force; many times they thereby defeat their own purpose. Echo in a room, or the want of good acoustic properties cannot be compensated for by an increase in the ordinary force. Slowness in rate and clearness in utterance and perfect articulation will enable one to meet and conquer the trouble, while loudness or augmentation of force can never do it.

The practice to be heard without much force is worthy of great commendation. Take a friend and go into the largest hall at hand. Take stations the farthest apart possible. Speak to one another and try to be distinctly heard without the use of force. You can then learn how little force has to do with the subject, as most people speak of it. There is nothing to be more condemned than such low speech as to be inaudible; and so much force as to make the ear shut itself against it or make it sound like a roar, is not much better. The voice should play around the middle degree of force with proper feeling. In exalted speech the voice will go up, but ever be under control; and in its highest flights will leave the impression that more power is at the command of the speaker. Then force is properly understood and employed; voice will not be used for its own sake; and if needed the voice can crush or strike a monster blow, and fall back to its normal power with great effect.

The continual employment of force either to be heard or reflect the sense is contrary to good speech; it will injure the speaker and fail to please the audience.

§ 69. Stress — is used by many as a part or division of force. We call it an element of the voice, as it applies more directly to the use of words and not to the volume or power in use in the sentence. It is the manner in which force is applied to words and syllables. Force is the degree of energy; stress is the manner of applying it. The stress is manifested more fully on the accented syllable, though *terminal* and *compound* stress pass over accent.

We quote from Pulpit Elocution by Russell, p. 183-4. "Thus in the appropriate utterance of some emotions, the force of the voice bursts out suddenly, with a percussive *explosion*; as in angry command, in which vocal sound is intended to vent the passion of the speaker, and to startle and terrify the hearer. An example occurs in the burst of *fierceness* and *wrath* with which death replies to satan: 'Back to thy punishment, false fugitive!' We may contrast with form of stress the *gentle swell of reverence* and adoration in the devotional language of Adam and Eve in their morning hymn, in paradise: 'Hail! universal Lord!' The utterance of the word '*back*' in the former instance exemplifies 'explosive,' 'radical' (initial), stress, which bursts out, with percussive abruptness, in the initial or first part of the sound; that of the word 'hail' in the latter, 'median' (middle), as gently swelling out to its maximum on the middle of the sound, whence it diminishes to the end or 'vanish.' Another mode of stress — termed 'vanishing' — withholds the abrupt explosion till the last particle (so to speak) of the impassioned sound, and then throws it out with a wrenching and jerking violence on the very 'vanish,' or last audible point of the voice. This form of stress occurs in the tones of *ungovernable impatience*, *deep determined will*, and *excessive or unconsolable grief*. Of the first of these emotions we have an example in the mad impatience of Queen Constance, when protesting against the peace between France and England, which was to sacrifice the rights of her son. 'War! war! — no peace! Peace is to me a war!' Of the second we have an instance in the reply of the Swiss deputy to Charles the Bold, when he is announcing to the Duke the final determination of the cantons to resist, to the last, the invasion of their rights. 'Sooner than submit we will *starve* in the icy wastes of the glaciers!' Of the third in the Psalmist's exclamation, 'My God! my God! why hast thou forsaken me?'

"A fourth mode of stress unites the 'radical' and the 'vanishing' on the same syllable, by an *abrupt jerk* of force on the first and last portions of the impassioned sound. This is the natural expression of *astonishment*, and is displayed with peculiar vividness, when the speaker reiterates the words of another person. An example occurs in the exclamation of Queen Constance, when she hears, for the first time, of the conditions of peace between France and England, and repeats the words of the messenger. '*Gone to be married! — gone to swear a peace!*'"







"A fifth form of stress,—peculiar to intense emotions,—throws out the voice, with the utmost force, on all the points of sound which admit of being rendered conspicuous or prominent,—the *beginning*, the *middle*, and the *end*. This mode of utterance in emphatic syllables, is, from its pervading effect, termed 'thorough' stress. It is exemplified in the shout of *defiance*, with which Fitz-James addresses the band of Roderic Dhu,

'Come one, come *all!* This rock will fly
From its firm base as soon as *I.*'"

An intermittent stress is a trembling of the voice caused by intense feeling. In music it is known as the tremor or tremolo. It portrays grief, pity, meekness, tenderness, ecstasy, exultation, and is used in excessive degrees of malignant passions.

The *monotone*, in elocution, means that pitch and force vary slightly, are not carried through without modification as in music. It prevails in solemnity, and is used to some degree in kindred emotions, as awe, adoration and sublimity.

§ 70. We accordingly arrange the stresses under the following heads with names, signs and meanings. There are six stresses and two adjuncts, all of which may be called stresses.

1. Radical — precision. 
2. Median — beauty. 
3. Terminal — surprise. 
4. Thorough — grandeur. 
5. Compound — mockery. 
6. Intermittent — Sorrow. 

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7. Monotone — quiet beauty and grandeur. 
 8. Staccato — great precision.

If the names are studied it will be seen that the word gives the meaning; and the diagram that follows shows in what way the force is to be applied to the accented syllable. The voice can easily make this plain at once, even if the pen does fail. We will seek to give examples, first in sentences that are intended to illustrate each one, and then in extracts which should be read with the stress prevailing under which it appears; but one should not forget that the intermittent and median can be combined with the other stresses in sympathetic or oratorical selections.

1. *Go*, call the people! *Obey!* I *charge* thee.
2. *O* the *long* and *dreary* *winter!*
3. *I* an itching *palm?*
4. "'*Jump!* far out, boy, into the wave,
Jump, or I *fire!*' he said."
5. My father's *trade!* *Bless* me, that's too bad!
6. *O, I die for food!*
7. I am thy father's spirit.
8. I think I may take his bond.

Examples to study and read aloud, follow, mostly from the Bible. The person must have the *emotion* and then the voice can produce the same easily; that will be much better than to make it a mere act of the will. References will be given in order to save space.

§ 71. Radical — Acts 4, 19. 20. and 25, 11.

Here I stand; I cannot do otherwise.
God help me. Amen.

Median — Ps. 103, 13-16.
Psalm 23.

Terminal — Job. 19, 2-10.
Isa. 34, 5-10.

Thorough — Isa. 28, 1-3.
Isa. 52, 1 and 2.
Isa. 1, 10-15.

Compound — Job. 41, 1-5.
1 Cor. 12, 15. 16. and 29. 30.

Take up the following passages, decide what feeling is required, and what stress will best represent it, and then practice them until a smooth and earnest manner obtains.

Exodus 15, 15; 15, 1-8.

Joshua 10, 12. 1 Sam. 17, 44; 20, 30-31.

Ps. 68, 7-8; 81, 1-3; 90, 1-5; 96, 1-6; 97, 1-4; 121, 1-2; 125, 1-2; 140, 9-10.

John 3, 16-18; 7, 37; and 13, 13.

Eph. 6, 10-17.

A suitable example and illustration for knowledge and practice of the main kinds of stresses. Combine emotion and force so as to make the object plain.

Let this ▴ represent the radical stress on *A* in the word *all* in this example of authoritative command: "*Attend All!*" Let ▽ represent the "vanishing stress" or terminal, on the same element in *impotence* and, *displeasure*: I said *all*,—not one or two.'

This ◇ represents the median stress in *reverence* and *adoration*: "Join *all* ye creatures in His praise." This ⊞ is the compound stress, and is used in *astonishment* and *surprise*: "What! *All*? did they *all* fail?"

This □ is the thorough, used in *defiance*: "Come one—come *all*!" This wavy line is intermittent, or the *tremor* of *sorrow*: "Oh! I have lost you *all*!"

By a careful discrimination any one can find the meaning of these stresses and also see the difference between force and stress as used in application.

This completes the elements. Shading is a proper combination of all the elements, and is the life and power of utterance. One should learn to know all of them well and where they should be used, and acquire the easy and correct use of them. All of these should be known by the preacher and speaker. They should become a part of himself, so to speak, and be as readily used as the player can run over the keys of the piano. That will require a knowledge by practice and then he will have what is known as the technique of the subject. To this must be added the knowledge of the subject or words to be spoken, and of the means by which the voice gives out what fits the sentiment. It requires both knowledge and ability to execute; command of the subject and of self. Further articles will teach personal control.

THE BOOK OF ISAIAH.

BY PROF. GEORGE H. SCHODDE, PH.D., COLUMBUS, O.

I. *The Person of Isaiah.* The prophet Isaiah is not the only person of that name mentioned in the Old Testament. One is mentioned in 1 Chron. 3, 21; another 1 Chron. 25, 15; a third, 1 Chron. 26, 25; and a fourth, Ezra 8, 7. Cf. Neh. 11, 7. The name, in Hebrew: "*Jeshajahuh*" signifies either "The Lord redeems," or "Salvation of the Lord." The prophet was the son of Amoz (Is. 1, 1; 2 Chron. 26, 22), whom Jewish tradition in the Talmud makes the brother of King Amaziah. He was married (Is. 8, 3) and had two sons, both with names significant for his calling and work, one being "Shear-jashub" (Is. 7, 3) or "The Remnant will be converted," and the second "Maher-shaleh-hasb-baz" (Is. 8, 1-4) or "Hasten booty. Plunder speedily." To see in the "Virgin" of 7, 14 a second wife, and in the "Immanuel" a third son of the prophet is only one of the curiosities of radical exegesis. Later tradition declares that Isaiah was sawn asunder at the orders of King Manasseh. Cf. Heb. 11, 37. The particulars of the traditions are found in Herzog Realency. Ed. 3, Vol. 8, p. 713 sq. According to Is. 6, 1 Isaiah was divinely called to his mission in the last year of King Uzziah's reign (758 B. C. according to traditional chronology; 740 according to the new chronology), and he continued his work through the reigns of Jotham and Ahaz, down to the 14 years of Hezekiah (713 traditional chronology), his public activity thus covering a period of about 45 years. How long he survived this latter date or what his prophetic work was during this period, is largely a matter of conjecture, although it is claimed that during this period of retirement he prepared the second part of his collection of prophecies, chaps. 40-66. At least one more literary work is ascribed to the authorship of Isaiah, namely a history of the reign of King Uzziah, in 2 Chron. 26, 22; but the "Vision of Isaiah," mentioned 2 Chron. 32, 32, according to a corrected reading of the text, doubtlessly refers to the canonical books of Isaiah and not to a special or unknown lost writing of the prophet.

II. *The Age of Isaiah.* The period of Isaiah's activity, which can be said to extend from 758 to 690 at the utmost, was one of great importance for the internal and external development of Israel, and these developments stand in the closest possible connection with the character and con-

tents of his prophetic declarations, of which we have a selection in his book. Bredenkamp says: "The age of Isaiah is the centre of the history of Israel. He stands in the middle between Moses and Christ as a magnificent prophetic character, a head higher than his associates in the calling, in an epoch of such most important historical events as demand a prophet of such eminent significance." The beginnings of his career were contemporaneous with the reign of Jeroboam II in the Northern Kingdom. For both kingdoms this was a period of external prosperity, such as had not been experienced since the Separation, but it was also an age of a decay of morals and of the growth of fleshly trust, and, at least in the Northern Kingdom, of open departure from the worship of Jehovah. (Hos. 12, 1; Amos 2, 4 sqq.). These tendencies of inner decay the prophets of this period, in Israel Amos and Hoseah, and in Judah, Isaiah and Micah, found it necessary to oppose by rebuke and an appeal for repentance. It is this period especially that constitutes the historical background of Isaiah, chaps. 1 to 6. In the age of Ahaz (742-727) there was open idolatry in Judah and the adoption of the worship of Baal and Moloch, and both king and people become unfaithful to their historic faith when danger threatens them from the Assyrian world-power. For it is at this period particularly that the children of Israel come into constant contact with the great powers of the East in the struggle for the attainment of what in that age was the highest ideal of political ambition, the establishment of a world-power. The date and details of the cuniform literature of the Tigris valley supplement the Biblical account of the fate of Israel and the true historical significance of its ups and downs in this period, showing how as a rule the movements against them by Assyria and other powers was not an end in itself but only a means to an end, and that the geographical position of Palestine made that country a play ball between the real powers of the age. It is the hope not the despair that these vicissitudes produced that called forth the warnings and the consolations from the lips of Isaiah. This king, so entirely untheocratic in his ideals and conduct, is met with the powerful faith and confidence of Jehovah that fills the prophet, and even in the deepest period of despair his faith is all-powerful, and the promise of an "Immanuel" or "God with us" gives expression to this conviction. To this period belong the chapters 7-12, while the relations of Israel to the other powers are reflected in the following chapters, 13-27. It is significant that among the nations here mentioned

Babylon is already included 13; 21. The theocratic reign of King Hezekiah (727-698) is largely reflected in the hopeful prophecies of 28-35, and the last four chapters of the first part of the book are purely historical, having their parallels in 2 Chron. and 2 Kings. It is recognized on all hands that the age of Isaiah itself does not directly furnish the historical background for the second part, chaps. 40-66.

III. *The Book of Isaiah.* The book of Isaiah naturally falls into two grand divisions, chaps. 1-39 constituting the first, and chaps. 40-66 the second part. These two differ materially in character, each representing prominently one of the leading elements of Old Testament prophecy. In the first part the predictive element is not so much in the foreground and the prophet appears more in the role of a preacher of Jehovah's will for his people and for his times; in the second part, the predictive feature of prophetic activity, which is the Old Testament dispensation, as this includes the development of the kingdom of God in its preparatory stage, is all-important and necessary, is a leading factor, while in both the prophet appears as the exponent of the will and the wish of the Lord. The first part of Isaiah can again be divided into four subordinate sections, these being on the whole chronologically arranged. The first, chaps. 1-12, an appeal to Judah and Israel to repent; secondly, chaps. 13-27, containing prophecies pertaining to the powers hostile to Israel; thirdly, chaps. 28-35, the deliverance of Judah from the destruction that overtook Israel; fourthly, chaps. 36-39, can be regarded as an historical supplement. In detail these chapters contain the following: 1 is the "Great Arraignment," as Ewald called it, while in chapters 2-5 the prophet dwells fully on the judgment that he sees threatening Judah; chapter 6 contains the eloquent account of the call of Isaiah in impressive symbolisms; followed by chapters 7-10, 4 containing prophecies published during the Syro-Ephraimitish war, when Israel and Damascus were allied against Assyria. Beginning with 10, 5 and going to 12, 6 there is a vivid picture of the pride and ambition of the Assyrians, and their sudden destruction and the release of Jerusalem, to be followed by the rule of the Messianic King. The chapters 13-23 deal almost exclusively with the prophecies concerning foreign nations and their relations to the theocratic interests of Israel and Judah. The first, 13, 1-14, 23 are directed against Babylon, in which the release of Israel from the bondage of the Babylonians is clearly predicted. Chaps. 14, 28-32 are directed

against the Philistines, who exult at the fall of some dreaded foe and are warned not to rejoice prematurely. Chapters 15 and 16 speak of Moab and see a terrible disaster come over this nation; while in chap. 17, 1-11 Isaiah declares that the fall of Damascus is impending, but that a remnant will escape and recognize Jehovah as their God. Chap. 17, 12-24 describes graphically the approach of the hosts of the Assyrians. Chap. 18 speaks of Ethiopia (Cush), who trembles at the approach of the Assyrians but is told by the prophet that he need have no fear. Chap. 19 treats of Egypt, which, after a period of collapse and decay, will enjoy a spiritual regeneration. Chap. 20 treats of Ashdod, and 21, 1-10 of Babylon again, and the prophet foresees the capture of this city by the besieging foes. Edom and Arab form the burden of the following prophecy down to 21, 17, and chap. 22 is devoted to Jerusalem and to Shebna, a high official in the capital city for their untheocratic conduct. Chap. 23 is devoted to Tyre and the approaching fall of this great commercial centre. Chaps. 24-27 form a closely connected group of prophecies, predicting vividly and strongly the divine judgment on the world and the redemption of God's people. It is such chapters as are found in this group, in connection with the whole second part of Isaiah, that has secured for the prophet, since the days of Jerome, the name of "Evangelist of the Old Testament" (*non tam propheta dicendus est quam evangelista*), while Cyrillus declares that he is "both a prophet and an apostle (*ἄμα προφήτης καὶ ἀπόστολος*). Even an Abrabanel says: *Liber Jesaiae totus est consolatorius*, cf. Ecclus. 48, 27. In chaps. 28-33 is found a group dealing chiefly with the relations of Judah to Assyria; and chaps. 29-32 a series of prophecies dealing with the invasion of Judeah by the Assyrians. Chaps. 34-35 contrast the future of Edom and Israel, the former to be terrible, the latter grand.

Some of these prophecies have in recent times been denied to Isaiah, especially those directed against Babylon, chiefly on the ground that the times of Isaiah do not furnish proper occasion for such proclamations. To this reply can be made 1) That our knowledge of the details of those periods is so full of "lacunæ" that reference may be had to events of which we have no record either in Biblical or the extra-Biblical literature. Indications go to show that this is correct, as cuneiform literature shows that the Babylonians appeared on the stage at an earlier period than has hitherto been supposed. New information may do here what it has done so often in the case of Biblical diffi-

culties namely, supply the facts needed. 2) The objection to a prophetic picture of this sort on the part of Isaiah is largely of a dogmatic or philosophical kind. If once it is accepted that a prophecy can be spoken only when called forth by some immediate cause in the ups and downs of the times, then all such predictive elements must be eliminated from the prophetic books. But this presupposition is not in harmony with Biblical and conservative church views of the character and functions of Old Testament prophecies.

IV. *The Second Part of Isaiah.* This part really forms the heart and soul of the Book of Isaiah. It proclaims the redemption of Israel from the bondage of the Babylonian captivity. It is readily divided into three parts, chapters 40-48; 49-57 and 58-66, teaching of the Antecedents, the Preparation and the Completion of this deliverance, each of these three parts falling into three groups, so that the whole constitutes a magnificent trilogy of promised salvation. The thoughts of 40, 2, namely, that Israel's troubles are at an end; that its guilt has been paid; and that it has received from Jehovah double for all its sins, contain in a nutshell the burden of this second part. In the first part the central thought is the deliverance of Israel through God's chosen servant Cyrus; in the second part the spiritual salvation of Israel, achieved through the "Servant of Jehovah" is predicted, culminating in the picture of the crucified Lord in chapter 53; and in the third part, the completion of the fall of Israel, and indeed of the world, both good and bad, is depicted.

This part has been the source of almost as many controversies as has been the composition and the historical position of the Pentateuch. In critical circles it has been accepted almost as an axiom that the Isaiah of history cannot have been the author of these chapters. A summary of the reasons for this is given by Driver in his "Introduction to the Literature of the Old Testament," under three heads: 1) The internal historical evidences go to show that the author must have lived in the period of the Babylonian captivity, as the whole background is not the Assyrian but the Babylonian period; 2) The literary style of 40-66 is very different from that of the genuine Isaiah; 3) The theological ideas of these chapters are not in harmony with those of Isaiah. The first of these contains the greatest proportion of truth, as the fact as such cannot be denied,

but the interpretation of the fact is open to discussion and will depend on the ideas entertained concerning the character of prophecy in general. Both the linguistic and the theological arguments are of doubtful value, as their weight depends entirely upon subjective feelings and judgments. None of these arguments have the force of "moral conviction" and they present no objective data. On the other hand arguments in favor of the authorship of Isaiah have never been overthrown and still await a reply. Among these are the following:

1. The earliest tradition favors this claim. The very oldest sources available, one of the apocryphal books of the Old Testament, ascribes these chapters to "Isaiah the prophet, the great and faithful one in his vision," Cf. *Ecclus.* 48. 25 sq. This author lived in the second if not the third century before Christ.

2. In the New Testament we find the same testimony as to the authorship of Isaiah. Cf. *Matt.* 3, 3; *Mark* 1, 3 and *John* 1, 23 with *Isa.* 40, 3; *Matt.* 8, 17 with *Isa.* 53, 4; *Matt.* 12, 17 sq., with *Isa.* 42, 1-4; *Luke* 3, 4-6 with *Isa.* 40, 3-5; *Luke* 4, 17 sqq., with *Isa.* 61, 1 sq.; *John* 12, 38 with *Isa.* 53, 1; *Acts* 8, 28 sq. 91 with *Isa.* 53, 7 sq.; *Rom.* 10, 16 with *Isa.* 53, 1; *Rom.* 10, 20 sq., with *Isa.* 61, 1 sq. These are the oldest literary sources to which appeal could be made and they present objective data as contrasted with a subjective analysis and conclusion drawn from this.

3. Neither contents nor language of these chapters demand a separation from the rest of the book. Delitzsch's words are still true, that the first half of the book "forms a staircase leading up to the addresses directed to the Exile." In confirmation of this he in his *Commentary*, p. 403 sqq., furnishes the evidence of the inner connection in thought and language between the two parts, although he himself here, as he did also in reference to the *Pentateuch*, makes concessions to his opponents not warranted by facts. The great difficulty that the prophet mentions by name Cyrus, who did not live until two hundred years after his age, is met by the answer that if prophecy is predictive at all and the expression of the thoughts of the Lord, it is hard to see why not events only, but persons too should be foretold. By others it is claimed that the name Cyrus is a gloss added later. At bottom there is evidently a dogmatical or a philosophical difference that divides theologians on the question whether a group of prophecies such as are found in *Isaiah* 40-66 could have been written decades

before the historical background presupposed everywhere in them. The issue at stake is not only a literary or a chronological matter (for these are secondary considerations), but the character of prophecy as such and the genius of the Old Testament theocratic development.

Equally in controversy has been and is the interpretation of the "Servant of Jehovah" problem, in which the New Testament sees a real or prefigurative picture of Christ. In critical circles, where there has been a great deal of floundering in the dark in trying to discover a people or an age that does not agree with the New Testament interpretation, it is now being generally conceded that this Servant must have been not Israel, either in whole or in part, but some individual. The book of Isaiah still contains the greatest number of important problems that vex and perplex the student of Old Testament prophecy.

THE BEAUTY OF THE BIBLE.

BY DR. WUENSCHÉ.

TRANSLATED BY REV. J. C. SCHACHT, A. B. MARION, IND.

The Bible is the record of God's revelation of salvation, and as such it is our religious foundation, the Book of all books. But together with the religious element of the Bible, also the æsthetic should be presented to our time. Many people do not know that the palm of the beautiful belongs also to the Book of all books, and that the poet's words are applicable to it: The beautiful may adorn the sublime, the golden ring exalt the precious stone. The Bible has been a source of inspiration to many poets, and a powerful impulse to poetic work. In Dante, Tasso and Shakespeare we meet with numerous references to biblical events, with many biblical portraits and phrases. The history of paradise furnished Milton the motive to compose his epochal work—*Paradise Lost*; and the account of the suffering and death of Jesus gave Klopstock the material for his *Messiah*. Wieland, with the account of the sacrifice of Isaac before him, wrote his *Tempted Abraham*. And Milton's masterpiece so powerfully stimulated the German poets, that many seized upon biblical material, and molded it now

into epic, now into dramatic poetry. True, most of these productions are forgotten to-day, yet the fact remains that the Bible has largely incited the poets to poetic creations. Also the great composers of music have received inspiration for their work from biblical material. Rossini composed Moses; Verdi, Nebuchadnezzar; Mehul, Joseph in Egypt; Goldmark, The Queen of Sheba, and from Professor Cornill of Breslau we shall soon get to hear the opera Saul. Even the three greatest German classical writers, namely, Lessing, Schiller, and Goethe, read the Bible diligently in their youth. Schiller felt such a profound interest in the powerful character of Moses that he resolved to make it the subject of a large epic composition. And Goethe, in *Truth and Fiction* from his life, highly praises the first books of Moses. And the prologue of the book of Job, he also uses as the prologue in heaven in his *Faust*. And Heinrich Heine confessed that the portraits of the Pentateuch made the profoundest impression upon him. Moreover, the idea of presenting the poetic beauty of the Bible is not a new one; already in the seventeenth century Bishop Lowth of Oxford directed the attention of theologians to the æsthetic side of the Scriptures of the Old Testament. And near the close of the eighteenth century Gottfried Herder wrote that admirable work, "The Spirit of Hebrew Poetry," which, alas, remained unfinished. However, Carl William Justi continued to work in the spirit of Herder. In more modern times, we read much that is profound and suggestive on the beauty of the Old Testament Scriptures in the works of Carl Umbreit, Ernst Meier, and David Cassel. In smaller treatises and lectures Carl Ehrt, Heinrich Steiner, and Friedrich Baethgen have spoken of the beauty of the Old Testament. After these general remarks, we shall enter more particularly upon the discussion of the beauty of the Old Testament literature, and show that whole books, as far as their poetic value is concerned, are jewels of literature.

For example, the book of Job. This book, together with the *Parzival* of Wolfram v. Eschenbach and Goethe's *Faust*, forms the great trilogy, and if we add Dante's *Divine Comedy*, the great tetralogy, which undertakes to solve the problems of the world and of human life. Considered as a drama, it aspires higher than Greek tragedy. The dualism which the latter fails to remove, here finds its reconciliation. Human freedom is not destroyed, but it becomes evident that not an absolute arbitrary power shapes the destiny of man, but divine wisdom, the inner motive of which is love. A

high poetic worth belongs also to the psalms, which at one time present to us the greatness, goodness and glory of God, and at another His gracious government of the pious, and His severe judgments upon the wicked. The psalms are the flowers of the religious lyrics of all people and of all time. Furthermore, the two books ascribed to King Solomon, viz., the book of Proverbs and the Song of Solomon occupy a high position as poetry. In the book of Proverbs, consisting of a collection of sayings, we have a cycle of pithy sentences in lapidary style, distinguished by profoundness of thought, and religious ethical experience. It is not the shallow wisdom of the street, but sublime thoughts, "apples of gold in pictures of silver." And sometimes a number of proverbs are concatenated to a larger artistic whole. From an educational point of view the book of Proverbs is of the highest importance, inasmuch as it presents to us a many-colored picture of the religious-ethical ideas of the people of Israel. In the Song of Solomon we have a nosegay of marriage hymns of the tenderest and sweetest love, which, in depth of sentiment, excel everything that has issued from the tongues of the minnesingers of the Middle Ages, and of the bards of more modern times. In this book love, the noblest and sweetest of all feelings, confronts us in the entire scale of experience, in the cares of restraint as well as in the joys and pleasures of a blissful gratification.

Moreover, besides the entire books, there are also episodes that rank high on account of their poetic flights. Thus the first three pen-pictures of Genesis, together with those of patriarchal history, closing with the fascinating stories of Joseph, exert a powerful influence upon the spirit, and excite and elevate the mind and imagination. All these pictures with their rich scenery and plastic figures have furnished the great painters the colors for their admirable master-pieces. Striking descriptions are also given us in the national history of Israel from the time of the departure from Egypt up to the time of the conquest of Canaan. The time of the Judges also reveals to us heroic characters, which in their primitive strength often remind us of the giants in the legendary poetry of the ancient Germans. Legend and poetry have also woven many glorious traits about the heads of the first three kings. Prophecy, a concomitant of national history, also contains in words of warning and reproof, of comfort and promise so much that is great that it is impossible to enumerate it in a short space. What shocking and gloomy pictures of war and destruction, but

also what a hopeful and joyful future is unfolded before us! The prophets were not only great national orators, but also great national poets. In the Old Testament nearly every species of poetry appears. We meet the epic in the forms of narrative, and description, as well as in the forms of parable, fable and idyl. Lyric poetry shows the greatest development in the form of the hymn. Although this form of Hebrew poetry lacks the two external forms of poetic speech, metre and rhyme, yet it reveals a rhythmical symmetry in the sequence of thought, which has been termed the parallelism of members. This often goes so far that sentences equal in number the words synonymous in meaning. But the Hebrew lyric poetry has still other effective means of expression to set forth its beauty. The elegy and the dirge are profoundly touching; they are the poetic effusion of grief agitating the human soul. The characters that are drawn are persons that come in contact with our own thoughts, feelings, and volitions, although they belong to a distant time, and to entirely different conditions of culture. There is nothing made, unnatural, or affected about them. They show lights and shadows, and for that very reason they have been taken from real life, and are the embodiment of truth. All kinds of persons are presented to us according to station and rank, education and calling, relationship and sex. The fact that opposing characters are often set up against each other, gives tension to the narrative. Contraries meet, and this gives rise to conflicts with tragic finale. Individual persons arrest our attention especially by the fact that we can see their deeds in the germ, and in advance are able to infer a good or bad end. If we combine all the elements of character as exemplified by the personages of the Bible we obtain a complete history of the human heart. Poets may learn of the biblical soul-painters by studying the motives and emotions of the human heart. Lessing, who once praised the homeric poetry because of its living beauty, which seems to be in constant motion, might have found similar examples in the Old Testament.

In order to complete the picture of the beauty of the Old Testament we will draw attention yet to the wealth of figurative language woven into the speeches and descriptions. The language glitters and sparkles upon every page of the Bible, like dew-drops on blades of grass in the sunshine of the early morning.

Rich in imperishable beauty is also the literature of the New Testament. The description of the life of Jesus as unfolded before us in the Gospels constitutes a highly emo-

tional tragedy. There is exposition, conflict, crisis, and catastrophe. No wonder that the life of Jesus has had such a powerful attraction for dramatists, musical composers and painters. Among the musical works it may suffice to point to the Christus of Rubenstein and Felix Draeseke, a part of the work of the latter having been performed this year in Bremen on the occasion of the festival of musicians, and another part is in preparation for a performance in Dresden. Moreover, the parables of Jesus cannot be excelled by anything in the world. The parables of profane literature are left in the shade by those of the New Testament, in point of simplicity, depth, truth, and clearness. And in our Lord's high-priestly prayer, John 17, we have a unicum of all prayer literature. In sublimity of thought, fervor of feeling, and greatness of human love the prayer is unapproachable. And Paul's canticle of love is in spite of all simplicity and plainness of expression a highly poetic masterpiece, which sings of the worth, the attributes, and manence of love as it has never been done by human tongue. No religious book of any people can, as far as poetic value is concerned, compare with the Bible literature, neither the Vedas of the Indians, nor the Kings of the Chinese, neither the Avesta of the ancient Persians, nor the Coran of the Mohammedans.

BACCALAUREATE BEFORE THE GRADUATING CLASS AT LIMA COLLEGE.

BY PROFESSOR CARL ACKERMANN, PH. D., LIMA, OHIO.

"Prove all things; hold fast that which is good." I Thess. 5, 21.

The present is an age of investigation. Everything is being put to the test. This is both a tendency fraught with the greatest blessings and accompanied with the greatest dangers. Whenever the spirit makes for its object and aim the development of the true and the discovery of the permanent, its object is certainly legitimate. Whenever the aim is to know and to do, the inquiry is commendable. But these questionings may be pushed in a way that is not legitimate. The end may be to deny the truth and to escape obligation. The best judgments of the ages may

be cross-questioned in the spirit of antagonism. And we may proceed not so much to gain the wisdom of the wise as to prove their folly. It is often thought to be an air of brilliancy and bravery to characterize the most firmly established maxims of the past as ancient dogmas and wornout superstitions. It is often thought to be an air of breadth, liberality and glory to break with settled opinions of the past. Our time has also made liberal contributions to this latter-day glory. This tendency in modern investigation, which has for its object not building up but tearing down is, I say, accompanied with the greatest dangers.

And yet, my friends, I would not urge for one moment a relaxation in the spirit of investigation. The words of our text are an injunction for all times. Prove, investigate, hold fast is the apostle's call, yea the call of Divinity itself. Let me present to you this injunction upon this occasion.

It presents to us the liberty, the duty and the responsibility of proof.

I. The liberty of putting to the proof is universal. The world is to us an open book into which we may all look and the record of whose pages we may all investigate.

For thousands of years God's book of nature has been waiting with its pages wide open calling upon men to come and investigate. For many years the record was sealed. With seeing eyes man saw not and with hearing ears man heard not. But when the spirit of modern investigation came, nature frankly told her open secret. The vaulted heavens told their story, and the deeps of earth opened up their hidden treasures. Gradually only has man learned to spell and to read the story. Man as it were stammeringly spells out the record of God. What great fields of learning have however been opened during the past centuries and what fields are being opened now! Scarce have we ceased wondering at the greatness of one discovery, till we are amazed at the results in another field. This whole work is open for all, and we are at perfect liberty to explore it.

In the realm of mind the same freedom exists and right well has man made use of the opportunity afforded. The powers of mind as well, as its products have been and are investigated perhaps as never before. The science of psychology has in no age been so developed as it has been in the last fifty years. While every college curriculum is a living testimony to the advancement that has been made in the study of literature, the product of the human brain.

In the realm of art pleasant fields have also opened up under this spirit of investigation. Here great minds have breathed forth the language of every feeling of the human heart, and by their influence have shed a brilliant lustre upon all with whom through their works they have come in contact, an inspiration that educates, ennobles, elevates. To you and to me art has opened up her treasures for our investigation and study.

Passing from the realm of God's book of nature and the book of art divine, God's book of revelation and all its contents are open to fair and honest investigation. Its influence lies all along the lines of secular history, physical research, and moral science. "From the bottom of the scale to the top, it has been a stimulant of active thought. Scores of races owe their illumination and their whole literature to the missionary of the cross, and many more than a hundred languages have been first reduced to writing to convey the Word of God. In the gardens of Christianity not only have the highest forms of thought been quickened to life and kept in bloom, but in its peaceful bowers alone has science achieved its modern triumphs."

There have been men who have been timid enough to dread the investigation of sacred things; they were men not in the strength of manhood. The two records of God in nature and in revelation are from the same hand, and there is no conflict between them. True science and the Bible are ever one. Peer therefore into the distances of space; delve into the bowels of the earth; ransack its caverns; upturn its ruins; and whatever is truly found there will be in perfect accord with the revelation of God. While however the Book of Revelation is a book of science, of history, and of poetry, its great power lies in the fact that it is the Book of God given by revelation to man for his conversion, for his uplifting, for his guidance. And as such it invites inspection. It is our privilege to watch or examine its march through the world's history. Its followers claim that it has furnished the grand forces that "have prompted and guided this great company of the world's benefactors," that "has fed and rejoiced the goodly throng with their faces manifestly set toward heaven." These claims are open to investigation again and again by each individual soul. Only let it be fairly and wisely and thoroughly done. With the liberty however of doing things there often comes the duty. And thus we not only have the liberty of proof but there is also laid on us

I. The duty of putting all things to the proof; to probe them to the bottom, to test them thoroughly.

Thorough proof is the essential element of this duty. No mere shallow pretensions will satisfy its claim. No hasty conclusions or youthful fancies will be able to wipe away time-honored and world-tested principles under the plea of proof. The unskillful may indeed be carried away by the boldness of the plea. But those who have fully realized their duty of investigation will ask for proof before they are willing to give up the citadel in which have been stored the world's great treasures for perchance a beautiful will-o'-the-wisp. The whole realm of thought is overrun with speculations and foregone conclusions and the duty of most careful investigation rests most emphatically upon us.

What confusion there is as to the nature of valid and invalid evidence. We seem to be drifting toward the idea that there is no proof except that which we can see through a lens, or dissect with a surgeon's knife, or test by some criterion just as narrow, and it is time we are investigating. It is time that we are reminded again that a multitude of facts cannot be submitted to scientific tests and yet they are just as certain as those which can. That there is such a city as London or that there was a Hannibal, a Cæsar, an Alexander the Great, is just as certain as any demonstrated fact of science. And when certain devotees are calling in question certain facts in our experience or in the world's experience because they lack scientific demonstration it is time that we are investigating and that we insist on upholding the true nature of valid evidence.

Again how radical is the position often taken between what is termed knowledge and faith; referring to the former all matters pertaining to the affairs of this life; to the latter all things pertaining to the affairs of the soul. Do we realize how much of our knowledge and our science is to each man but unverified testimony; how much is but inference and hypothesis; and how much in its last analysis is after all just that faith which these false thinkers would relegate altogether to another sphere? Do we realize how much of our knowledge we take on trust? How little that the most learned man thinks he knows that he has verified or can ever hope to verify for himself? He accepts it on the testimony of another and yet is just as certain of it as he is of facts verified in his own experience. We certainly conclude that much of scientific knowledge is so largely but faith based on slender evidence. In strong contrast to this stands the firm and quiet hope which dwells in the breast

of the child of God and which cannot be shaken by every whim and fancy. An able skeptic was once haranguing a crowd from the steps of a court house. When he had finished the crowd shouted to a humble evangelist who was present, to mount the steps and answer him. "I have not time," he said, "to go into all that matter if I could, but I will do this, my friends; I will tell you what the Lord has done for my soul." When he had told the simple story, he needed no further argument. The fundamental truths of religion can be verified by every man, while the field of human knowledge can be verified by no one man. The duty of putting to the proof this false philosophy lies upon us.

Another error of which we hear so much in these days is that which harps continually on the laws of nature as accounting for certain phenomena and yet "forgets that all law is a dead thing except as made and enforced by a power behind. A law of nature is but a mode or method in which some power acts. Let us give the credit to the real power and put to the proof this unknown God which some men worship.

Another idol which needs careful investigation because equally hollow is evolution. The theory may give scope for the wanderings of a vivid imagination and give pleasure to such a mind in its contemplation. As such it may possibly prove harmless; but when put forth as the true origin of all things we may well demand where is the proof. Besides when a man speaks of the evolution of all things from lower forms, he tells us nothing of origin but only of method. What is the force back of this method hidden by the empty word? Who made the forces which bring forth these gradual evolutions?

Standing before the magnificent cathedral of Cologne, we may well ask who built it? The evolutionist would no doubt reply it has been evolved through a period of six hundred years. But let me say to you that that finest Gothic building of the world was the creation of a surpassing genius; while the men who labored upon it during those six centuries only followed his marvellous plan and in their stupidity forgot his very name. So standing before the great cathedral of God, the universe itself, we are compelled to affirm that it is not by chance, it is not the product of evolution, but the creation of a God. And, in the language of Prof. Dana, to say: "The grand old book of God will stand, and this grand old earth, the more its leaves are

turned over and pondered, the more will it sustain, enlighten and illustrate the sacred Word. The two are independent inscriptions, written in lines of light by the same Sun of righteousness; and the more deeply they are studied and loved for their truths, the higher may we rise towards the effulgence of their eternal source."

That the holding of such false systems will have a tendency to confound moral distinctions and obligations goes without saying. Fortunately before the full measure of their evil is inflicted God puts a check upon them. It has been well said: "Society is compelled to trample many of these follies under foot. It cannot even parley with them. Human freedom must be asserted at all hazards; human rights defended at whatever cost; human obligations enforced, and the great human relationships maintained though the heavens fall. . . . When man, whether or not under pretense that he has come from the brute, would sink to the level of a brute God's providence vetoes the movement with its everlasting no."

The duty of putting to the proof is evident.

III. However the liberty and duty of investigation also bears with it responsibility, the responsibility of holding fast that which is good. We are not forever to be simply proving, but some things are to become settled by proof and are to stand firm and fast. The nature of all progress in knowledge demands this. In all our thought progress we proceed from the known to the unknown. And if nothing became fixed, there would be intellectual chaos. Holding fast therefore is the goal of all investigation. In all our efforts we investigate to gain some end, to have something to cling to. Any other condition would rob all effort of every aim, and lead to a waste of time and treasure. Again such is our nature that we never can and never will excuse the efforts of one who spends his whole force of intellect in loosening the foundations and never laying a solid stone. Our whole nature demands that we build positively and rear a structure of righteousness and goodness.

What is goodness? A common sense definition would certainly be this: "It is a code of life and conduct which is sustained by evidence that forms the basis of all wise human action." It is good not simply till attacked by some caviller but till it is overborne by some greater array of solid proof. It is good presumably if it has been tested by the experience of the ages and has not been found want-

ing. It is good if its influence has been to decrease the baser actions and to ennoble, to elevate and to purify, if conformation to its teaching would bring a perfect being and a perfect society.

Amid all the risings and fallings, the ebb and flow of thought and thought systems, the responsibility of holding fast to the good rests upon us. "I need not tell you what it is. On the open plane of evidence it has stood the test of nigh two thousand years, under every conceivable form of attack, from the great batteries of the heaviest ordnance down to the sword and spear, the tomahawk and scalping knife. It stands unshaken. Its multitudinous spires, pointing upward to their origin, are steadily belting the earth, and its facts and influence have become factors in all modern civilization."

The wail of unbelief may say in the language of one of its devotees :

"The sea of faith
Was once, too, at the full, and round earth's shore
Lay like the folds of a bright girdle-furled.
But now I only hear
Its melancholy, long, withdrawing roar,
Retreating to the breath
Of the night wind, down vast edges drear,
And naked shingles of the world."

But the wail is only prophetic of the waning fame of him who made it. There is no field of thought or action, which has not been touched and quickened by the life-giving power of the Gospel. It has furnished to man in every realm of thought his highest ideals. The masterpieces in literature, science and art have nearly all been inspired by its pages. Poets have in its light attained their noblest possibilities. Its themes have called out the masterpieces of the painters. Musicians have caught sweet strains from out the pearly gates and chained them to immortal compositions. And scientists and philosophers in by far the largest number have at the full measure of their career bowed in reverence and adoration to the Creator and Father of us all.

Here too are found the ideals of a perfect manhood and womanhood. Within its pages, whatever faults they possessed — and the Bible did not attempt to hide them, — are found the many truly great characters in the world's history. We see therein the friend of God matchless in his faith and power. We see the faultless Joseph maintain his

purity at the court of Egypt. We see Moses, the venerable law-giver, passing majestically through the desert and then ascend Mt. Pisgah on his path to heaven. We see Elijah confronting in majesty and power wicked Ahab and the sensual priests of Baal on Carmel. We see Daniel shedding a lustre of virtue through four monarchies and leaving an example for us to this day. We see Peter and Paul and John and the other disciples throw their whole soul and personality into the work of rescuing degraded man. And behind them all looms up the picture of Him whom even the infidel Renan must call "the incomparable man, so great that no fault can be found with those who call him God," for he has "founded the eternal religion of humanity, the fruitful center to which mankind for ages were to refer their joys, their hopes, their consolations, their motives to well-doing." It is the great glory of the Gospel that in its march through the world it has borne with it hope and joy and consolation and furnished motives for well-doing to the world in general. Its highest ideal indeed reaches farther than this. It desires to enter as a life-giving power the innermost recesses of the human heart, and to work that faith which clings to the promises it brings and takes Jesus as its Savior, companion, and guide.

Among the good things of the world this is the best. It is the pearl of great price. There devolves upon us the responsibility of holding fast to it. It is the tried Gospel of Christ which has proven itself the power of God to salvation to every one that believeth, and at the same time to be the guiding principle of all that is lovely and beautiful and good in the affairs of the world. It presents to us Jesus Christ as He is, the center of all the world's progress, the divine remedy for human ruin, and sun of immortal glory. This the world has proven. This is solid rock. Holding fast to this, we will have an anchor to hold to in all our investigations. We will rest in the citadel of safety.

Meanwhile we may rest assured that the truths of the Gospel will prevail amid all the efforts to overthrow them. For a time it may seem as if the enemies would overcome in the mighty conflict, but the Master's work will go on and His cause will prevail when the memory of His opponents shall be no more. We have the confident assurance that "having done all, we stand" and in our hearts the witness that "we know in whom we have believed, and are persuaded that He is able to keep that which we have

committed unto Him against that day." Faith is "The masterlight of all our seeing."

Young ladies of the graduating class:— Especially urgent is this call to those who have just finished a course of study. There is in the experience of many young people a reason to speak of the present period of your lives as one of great danger. Influenced by surroundings periods of doubt are very apt to come to you. Be sure to investigate well before you are willing to cast aside the old landmarks. Cultivate first of all a profound knowledge of God as He is revealed in Christ and like the compass of the mariner it will guide you safely through the sea of doubt and over the rocks of unbelief. As you go forth into life under your own personal guidance momentous questions will open before you, and great issues in your life will depend upon the answer you give them. Scarcely a principle supposed to have been fully settled in the past but is attacked now and claimed to be unsettled. This is no doubt only a transient fog but it is none the less bewildering.

Investigate well these questions as they come before you. "Prove all things," but above all "hold fast to that which is good."

He who keeps his faith unshaken, his hope buoyant, his love ardent, through this long and trying ordeal, must finally become a blessing and a leader of the people. Such, my young friends, I want you to become. I commend to you the thorough consideration of the highest wisdom, the religion of Jesus Christ, and the holding fast in the Master's name:

"Whatsoever things are true,
Whatsoever things are honest,
Whatsoever things are just,
Whatsoever things are pure,
Whatsoever things are lovely,
Whatsoever things are of good report."

These things will lead you to high and noble life here and to blessedness hereafter.

THE MOSAIC ACCOUNT OF THE CREATION.

BY REV WM. HOHBERGER, SHAKOPEE, MINN.

NOTE.—A paper read before the St. Paul, Minnesota, Conference and published by its request.

Introductory Remarks — The Mosaic account of the creation of the heavens and the earth is not a myth, nor is it philosophy; it is not a science, neither is it tradition; moreover it is not the result of a vision of a series of creative tableaux: it is rather history.

THE MOSAIC ACCOUNT OF THE CREATION IS NOT A MYTH.

A myth is "a story of great but unknown age which originally embodied a belief regarding some fact or phenomenon of experience, and in which often the forces of nature and of the soul are personified; an ancient legend of a god, a hero, the origin of a race, etc., a wonder story of prehistoric origin; a popular fable which is, or has been, received as historical."—Webster. The heathen creation myths personify the forces of nature. They rob the Almighty Creator of His honor and bestow it upon the creatures of His hand. These myths are the fabrications of unrighteous men "who hold the truth in unrighteousness." Romans 1, 18. We need but compare the inspired story of the creation with the heathen myths to be convinced that it is not a myth. Pantheism pervades all of these myths and cosmogonies.

HEATHEN COSMOGOMIES.

I. INDIAN MYTHS.

1. The "divine song," a part of the Indian national epic poem "Mahabharata," contains a creation myth. In this song we find these words: The god Krischna-Vishnu speaks: "As material (phenomena) I am eightfold earth, water, fire, air, space, mind, understanding, self-consciousness [a category of the Sankhaya philosophy]; but this is my lower I. Learn Me in my higher nature. My higher nature is psychic; by it the world is supported, for I am the creator and destroyer of the world. None other is higher than I. On Me the universe is woven, like pearls upon a thread. Taste am I, light am I of moon and sun;

I am the mystic syllable Aum, I am sound in space, manliness in man, the light of the light, the smell of the fragrant, life and heat, the eternal seed of all beings . . . there is no end of my divine appearances.”—*World's Best Literature*, Vol. IV, p. 7958.

2. A Late Vedic Hymn of Creation: “There was then neither being nor not being. There was no air, no sky. What hid it? Where was it and in whose protection was it? Was it water or deep darkness? There was neither death nor immortality. There was no difference between night and day. That One breathed. Other than the One, above the one, nothing existed. Darkness was concealed in darkness in the beginning. Undifferentiated water was all this universe. Through desire, the primal seed of mind creation arose. After this came the gods.”

3. A late Vedic Philosophical Hymn: “In the beginning arose the Golden Germ. As soon as he was born he became the lord of all. He established earth and heaven. To what god shall we offer sacrifice? He who gives breath and strength, whose command the shining gods obey—to what god shall we offer sacrifice? He whose shadow is life and death—to what god shall we offer sacrifice? When first the great waters went everywhere, holding the germ (of life), and generating light, then arose from them the one Spirit (breath) of one who begot heaven, injure us not. To this god, to the Lord of all beings let us offer sacrifice.”

4. The origin of Brahmā (masculine) himself a creation or emanation from Brahmā (neuter) and the way in which he created heaven and earth, is thus narrated by Manu:

This universe was developed in darkness, unperceived, undistinguishable, unknowable, as it were entirely sunk in sleep. Then the irresistible self-existing lord, undiscerned, causing this universe, with the five elements and all other things, to become discernable, was manifested, dispelling the gloom. He who is beyond the cognizance of the senses, subtle, undiscernable himself, shone forth. He, desiring, seeking to produce various creatures from his own body, first created the waters, and deposited in them a seed. This seed became a golden egg, resplendent as the sun, in which he himself was born as Brahmā, the progenitor of all the worlds. Being formed by that first cause, undiscernable, eternal, which is both existent and non-existent, that male (parusha) is known in the world as Brahma. That lord

having continued a year in the egg, divided it into two parts by his mere thought. With these two shells he formed the heavens and the earth; and in the middle he placed the sky, the eight regions, and the eternal abode of the waters." (See Dr. J. Muir's *Original Sanskrit Texts*, vol. iv, 31.

II. FINNISH CREATION MYTH.

Quite similar to the myth of the golden Cosmic egg in which Brahmā is said to have been born is the myth of the Finns as we find it expressed in their grand epic, the *Kalevala*, a poem equaling the *Iliad* in length and completeness, and, as Max Müller said, "not less beautiful." The high arches and vaults of the heavens were, according to the *Kalevala*, formed out of the upper part of the cosmic egg.

"Aus des eies obrer Hälfte
Wird des hohen Himmels Bogen"—Delitzsch.

III. MYTH OF DOG RIB INDIANS OF ALASKA.

According to the creation myth of the natives of Alaska, an immensely large raven hatched out the egg of the universe. The Dog Rib Indians cherish the following myth: In the beginning there was a boundless ocean of water and no dry land. A mighty bird, whose eyes were flashing fire and the whirl of whose wings produced thunder, dove down into the chaotic water and caused the dry land to appear above the face of the waters. This bird then called into existence all kinds of animals.

IV. THE GERMAN COSMOGENY.

According to the sagas, Odin and his brothers, Vile and Ve, the sons of Boer, or the first-born, slew Ymir or Chaos and from his body created the world, converting his flesh into dry land; his blood, which at first occasioned a flood, into the sea; his bones into mountains; his skull into the vault of heaven; his brows into the spot known as Midgaard, the middle part of the earth, intended for the dwelling place of the sons of men; his hair into forests; his brains into clouds, etc. The blood of Ymer, the monster giant, brought on such a flood as to drown all mankind save Belgemer and his wife who rescued themselves in a boat. Belgemer and his wife are, according to the sagas, the common parents of all children of men. A fair idea may be had of the imaginary size of these giants of the ancient German fancy by reading the "*Snorra Edda*" and in par-

ticular those parts which describe Thor's (the god of thunder) adventures on his journey to the land of the giants. Thor, accompanied by Loki, Thjalfi, and Röskva, after a long day's journey discovered a large hall in which they passed the night in sleep and rest. In the morning they perceived that the hall was a glove of the giant Skrymir. "My name is Skrymir, said the giant, but I need not ask thy name, for I know that thou art the god Thor. But what hast thou done with my glove? And stretching out his hand Skrymir picked up his glove, which Thor then perceived was what they had taken over night for a hall, the chamber where they had sought refuge being the thumb."

The following day Thor and his companions traveled with the giant and when even was come they prepared to eat their supper. "Skrymir soon fell asleep, and began to snore strongly, but incredible though it may appear, it must nevertheless be told that when Thor came to open the wallet (in which all food had been put) he could not untie a single knot, nor render a string looser than it was before. Seeing that his labor was in vain, Thor became wroth, and grasping his mallet with both hands while he advanced a step forward, launched it at the giant's head. Skrymir, awakening, merely asked whether a leaf had not fallen on his head, and whether they had supped and were ready to go to sleep. Thor answered that they were just going to sleep, and so saying, went and laid himself down under an oak tree. But sleep came not that night to Thor, and when he remarked that Skrymir snored again so loud that the forest re-echoed with the noise, he arose, and grasping his mallet launched it with such force that it sank into the giant's skull up to the handle. Skrymir, awakening, cried out: "What's the matter? Did an acorn fall on my head? How fares it with thee, Thor?"

But Thor went away hastily, saying that he had just then awoke, and that as it was only then midnight, there was still time for sleep. He, however, resolved that if he had an opportunity of striking a third blow, it should settle all matters between them. A little before daybreak he perceived that Skrymir was again fast asleep, and again grasping his mallet, dashed it with such violence that it forced its way into the giant's cheek up to the handle. But Skrymir sat up, and stroking his cheek, said: Are there any birds perched on this tree? Methought when I awoke some moss from the branches fell on my head. What! art thou awake, Thor? Methinks it is time for us to get up and dress ourselves."

Skrymir on a later occasion told the god, Thor, "Know, then, that I have all along deceived thee by my illusions: first in the forest, where I arrived before thee, and there thou wert not unable to untie the wallet, because I had bound it with iron wire, in such a manner that thou couldst not discover how the knot ought to be loosened. After this, thou gavest me three blows with thy mallet; the first, though the least, would have ended my days had it fallen on me, but I brought a rocky mountain before me which thou didst not perceive, and in this mountain thou wilt find three glens, one of them remarkably deep. These are made by thy mallet."—*World's Best Literature*, Vol. IX, p. 5130.

Learning from Thor's experience with the giant Skrymir, the three sons of Bur, Odin, Vili and Ve at last succeeded in killing the giants. The Eddas refer to these gods and their creation in the following strophes:

"There were in times of old
where Ymer dwelt,
nor land nor sea,
nor gelid waves;
earth existed not,
nor heaven above;
there was a chaotic chasm,
and verdure nowhere.
Before Bur's sons
raised up heaven's vault,
they who the noble
mid-earth shaped,
the sun shone from the south
on the structure's rocks;
then was the earth begrown
with green herbage.
The sun from the south,
the moon's companion,
her right hand cast
round the heavenly horses:
the sun knew not
where she had a dwelling:
the moon knew not
what power he possessed;
the stars knew not
where they had station."

W. B. Literature.

THE BABYLONIAN MYTH.

Creation also, according to this myth, was brought about in consequence of a struggle. The powers of darkness, with Tiamat at their head, were jealous of the growing dominion of the powers of light and order and began to attack them.

"The powers of light were in the greatest consternation. Aushar appealed at first to the highest god, his son Anu, to meet Tiamat in conflict. But he turned back affrighted at her terrible aspect. Ea was then appealed to, but without result. But his son Marduk is prevailed upon, with the promise of unlimited honor and dignity, to encounter the "dragon." They meet and wage a terrific combat. Marduk can call upon the fire god or the lightning to help him, as being one of the manifestations of light. He triumphs over Tiamat, throwing over her a great net and piercing her with his spear, presumably the thunderbolt. Her husband and her helpers are in like manner discomfited and slain. The body of the great monster Tiamat he divided into two halves. Of the one he formed the heavens, where he erected the "Temple of the Hosts," in which Anu, Bel, and Ea were enthroned. As images of the gods he set the stars in heaven, and ordered therewith the year with its twelve months. In heaven he fixed a barrier, with a guardian to watch it, which should restrain the upper waters. The moon he appointed to measure the days of the month. In like manner the earth was formed from the other half of Tiamat. The waters were separated from the dry land, vegetation grew up, the earth and the sea were peopled. After the creation of mankind, temples to the gods were erected, and cities were founded with them as the centers."—*Homiletic Review*, June, 1897, p. 504.

VI. EGYPTIAN MYTH.

"Praise of Amen Ka!

The bull in Heliopolis, the chief of all the gods,
The beautiful and beloved god,
Who giveth life to all warm-blooded things,
To all manner of goodly cattle."

"Hail to thee, Amen Ka! lord of the thrones of the
two lands,

Thou who dwellest in the sanctuary of Karnak.
Bull of his mother, he who dwelleth in his fields,
Wide-ranging in the Land of the South.

Lord of the Mezan, ruler of the Punt,
 Prince of heaven, heir of earth,
 Lord of all things that exist!"

"Alone in his exploits even amongst the gods,
 The goodly bull of the Ennead of the gods,
 Chiefest of all the gods,
 Lord of truth, father of the gods,
 Maker of men, creator of animals,
 Lord of the things which are, maker of fruit-trees,
 Maker of pasture, who causeth the cattle to live!"

WHY THE MOSAIC ACCOUNT OF THE REATION IS NOT A MYTH.

It does not contain the absurdities, puerilities and monstrosities so commonly found in myths; neither has it the local or national coloring and stamp of heathen creation myths. It alone makes the distinction between "bara," a creation ex nihilo, and "yatzar" and "asah." The heathen creation myths are corruptions of old creation traditions, they are not a triumph of speculation. No nation ever raised itself from a total ignorance of the Creator to the plane of a creation myth; but many nations have sunk from the rock of a pure, true tradition into the mire of myths. It is not denied that many of the quoted myths contain some kernels of truth, some things which are also set forth in the Mosaic account; but this can not induce us to relegate the biblical creation story to a common category with them. The Mosaic account reveals the Lord (Elohim) as the source of all things; the creator of heathen myths is himself a birth, an emanation, a son, a power of nature — a creature. Moses, though unquestionably acquainted with many creation myths, did not use them as the source from which he gathered his information concerning the creation.

II THE MOSAIC ACCOUNT OF THE CREATION IS NOT PHILOSOPHY.

Philosophy has been defined: "The science of things divine and human, and the causes in which they are contained; the science of effects by their causes; the science of sufficient reasons; the science of things possibly, inas-much as they are possible; the science of things evidently deduced from first principles; the science of truths sensible

and abstract; the application of reason to its legitimate objects; the science of the relations of all knowledge to the necessary ends of human reason; the science of the original form of the ego, or mental self; the science of science; the science of the absolute; the science of the absolute indifference of the ideal and real."—*Sir W. Hamilton.*

One of the oldest problems of philosophy was the attempt to generalize the universe, or, in other words, to resolve all nature into some great unity, or common substance or principle. Such attempts were made:

1. By Thales.—Thales, an early Greek philosopher who lived toward the close of the seventh century B. C., and who founded the Ionic school of philosophy, taught that the original principle of all things is water, from which everything proceeds, and into which it is again resolved. He also spake of a soul or force in water productive of all the phenomena we see. His form of philosophy was pantheistic.

2. By Anaximander.—He considered as the primordial and fundamental principle of the universe something called by him the infinite or indeterminate, out of which the various definite substances, air, fire, water, etc., were generated, and to which they were again resolved. The earth, according to this philosopher, who died 546 B. C., was formed by the drying of moisture by the sun and the animals were produced from moisture.

3. Anaximenes assumed air as the primordial substance, which, by rarefaction, produced fire and ether, and by condensation, water, earth, and stone. Anaximenes lived in the 4th C. B. C.

4. Heraclitus, born at Ephesus about 500 B. C., considered fire the first principal of all phenomena and the original substance out of which they have all been evolved. Everything in this universe is subject to a perpetual change, except the Logos or law of change which is conceived as one with the primal fire. Heraclitus said:

"This world, which is the same for all, neither any god nor any man made; but it was always, is, and ever shall be, an everlasting fire, kindling by measure and dying out by measure.

"Of fire, the transformations are, first, sea; and of sea half is earth, half fire."

"All things are exchanged for fire, and fire for all things; as all goods are exchanged for gold, and gold for all things.

"The sea is spread abroad, and meted out with the same measure as it was before the earth was brought forth."

"Fire lives the death of earth, and air the death of fire. Water lives the death of air, and earth the death of water."

"The fire when it cometh, shall try all things and overcome all things.

"The thunderbolt is at the helm of the universe.

The sun shall not transgress his bounds; else the Fates, the handmaids of Justice, will find it out.

"God is day and night, winter and summer, war and peace, surfeit and famine. He changeth as fire when it is mingled with spices, and is named as man listeth."—World's Best Literature, Vol. XIII., p. 7249.

5. Empedocles, about 450 B. C., took his stand upon the four elements — air, water, fire, earth — and claimed that all things are constituted out of these elements by the action of the opposing principles of love, and enmity or discord; love is the uniting, enmity the separating principle.

"The origin of the world, or cosmos, he conceived in this way: In the beginning the elements were held in a sort of blended unity, or sphere, by the attractive force of love; when hate, previously exterior, penetrated as a repelling and separating principle. In this process of separation, which gives rise to the individual objects of nature, he seems to have assumed a series of stages, a gradual development of the perfect out of the imperfect, and a periodical return of things to the elemental state, in order to be again separated, and a new world of phenomena formed."—Intern. Encyc.

6. Gnostic Speculation:—"At the basis of almost all gnostic systems there lies the dualism of God and matter ($\delta\lambda\eta$); only that matter is regarded sometimes in a Platonic sense as non-essential and non-substantial ($=\mu\iota\grave{\iota}\ \delta\nu$) and hence without hostile opposition to the godhead, sometimes more in the Parsee sense as inspired and dominated by an evil principle, and hence in violent opposition to the good God. In working out the theosophical and cosmological process it is mainly the idea of emanation ($\pi\rho\omicron\beta\omicron\lambda\eta$) that is called into play, whereby from the hidden god is derived a long series of divine essences ($\alpha\iota\omega\nu\epsilon\varsigma$), whose inherent divine power diminishes in proportion as they are removed to a distance from the original source of being. These aeons then make their appearance as intermediaries in the creation, development and redemption of the world. The substratum out of which the world is created consists in a mixture of the elements of the world of light

(πλῆρωμα) with the elements of water (ἡννομα) by means of nature, chance or conflict. One of the least and weakest of the aeons, who is usually designated Δημιουργός, after the example of Plato in the *Tunaeus*, is brought forward as the creator of the world. Creation is the first step toward redemption. — Kurtz Church History.

Moses was not a philosopher and his account of the creation is not philosophy. Moses did not study the effects of things and then speculate as to their causes, in order finally to write down a philosophical system on the origin of all things. Revelation but not speculation was the source from which Moses drew his information. Though acquainted with all the philosophical systems of old and trained "in all the wisdom of the Egyptians," Moses was not a follower of the Neptunists, who considered the primal principle of all things to have been water, nor a follower of the Plutonists who looked upon fire as the primal principle. Moses states the truth in terse language, easily understood, the philosophers grope after the truth and find it not.

(To be continued.)

"INTERNATIONAL ASSOCIATION OF ACADEMIES."

Among the one hundred and twenty-seven learned congresses and conventions, which, according to the *Figaro*, were held in Paris during the Exposition, probably the smallest in point of attendance, yet one of the most important and insignificant intrinsically, was the meeting of twenty-two delegates representing eighteen great Academies of Sciences, from twelve different nations, the purpose being to effect a cooperative union between these bodis. This was accomplished, and as a result there will be held in Paris, on the 16th of April, 1901, the first plenary convention of this international association of learned academies for the purpose of agreeing upon investigations and other work to be done by them conjointly. This remarkable consolidation of leading scholars of the world is the consummation of a plan that has been advocated especially by the Germans for years, and is the outgrowth of the conviction, that there are scientific problems to solve which can only be satisfactorily adjusted

by the united scholarship of the world and which none of these organizations can handle singly and alone. As early as 1893 the academies of Munich, Göttingen and Leipzig, together with that of Vienna, united their forces for this purpose. Rather strangely Berlin did not take the lead in this project, although more than ten years ago the veteran historian Mommsen warmly advocated the founding of a great international association of learned Academies.. The opposition which this plan encountered in Berlin has in these years gradually disappeared, especially as the representatives of the department of Natural Sciences, who more than others evidently felt the need of being in touch and tone with their fellow workers in other lands, urged this project very energetically. But even yet the impetus for the new organization did not come from the German capital city. In 1898 delegates of those German societies which had already united met with representatives of the London Royal Society in Göttingen, and here the plans were further discussed. In the spring of 1899 the Berlin Academy sent its men to Munich to consult with the four other German and Austrian societies already cooperating and this conference resulted in a joint convention of the Berlin Association, as the oldest German society of the kind and of the Royal Society of London to the Academy of Sciences in Paris, the Academy in St. Petersburg, the Academia dei Lincei in Rome, and the National Academy in Washington, to unite in preparing plans for the proposed union. This invitation received a warm welcome and at a meeting of delegates of eight academies held in Wiesbaden last year, the proposed constitution and laws were agreed upon. In consequence of this agreement and on the basis of this document invitations were extended to other societies, and all of these with the sole exception of Madrid cordially consented to the new arrangement. As at present organized on the basis of the Paris meeting, the "International Association of Academies," as the title officially reads, consists of the following bodies:

1. The Royal Academy of Sciences in Amsterdam.
2. The Royal Prussian Academy of Sciences in Berlin.
3. The Royal Academy of Sciences, Letters, and Fine Arts of Belgium, in Brussels.
4. The Royal Hungarian Academy of Sciences in Budapest.
5. The Association of Sciences in Christiania.

6. The Royal Association of Sciences in Göttingen.
7. The Royal Danish Association of Sciences in Copenhagen.
8. The Royal Saxon Academy of Sciences in Leipzig.
9. The Royal Society in London.
10. The Royal Bavarian Academy of Sciences in Munich.
11. The Academy of Sciences in Paris.
12. The Academy of Inscriptions and Belle Lettres in Paris.
13. The Academy of Moral and Political Sciences in Paris.
14. The Imperial Academy of Sciences in St. Petersburg.
15. The Royal Academy of Sciences in Rome.
16. The Royal Swedish Academy of Sciences in Stockholm.
17. The National Academy of Sciences in Washington.
18. The Imperial Academy of Sciences in Vienna.

Other academies are expected to join. The new association consists of two sections, one for the philosophical and and mental sciences, the other for the Natural Sciences. Plenary meetings are to be held every three years, and in the meanwhile a commission in which all the associations are represented manages its affairs. In this Commission each society has one or two members, according as it has one or two sections. Of the eighteen associations now united, twelve have two sections and six only one, so that the whole Commission consists of thirty members. Every three years the headquarters of the Association are to be changed. For the period 1900 to 1903 Paris has been selected.

At the Paris meeting of the committee it was decided that the forthcoming plenary convention should be asked to deal with the following problems: 1) Measurement of a degree of longitude in Africa (suggested by the Royal Society of London); 2) Proposal for facilitating the international exchange and interchange of manuscripts (Berlin); 3) Publication of an Encyclopedia of Islam (Vienna); 4) Publication of Byzantine Sources for the study of the Middle Ages (Munich).

G. H. S.

NOTES.

ANTI-ROMISH POLEMICS.

The work by Count Hoensbroech, entitled *Das Papstthum in seiner sozial-Kulterellen Wirksamkeit*, Erster Band: Inquisition, Aberglaube, Teufelsspuk und Hexenwahn, Leipzig 1900, Breitkopf & Härtel, pp. L., 683. Octavo, Price 12 marks, is a new polemic against the Roman Catholic church by the most noted and scholarly convert of the present time, he himself formerly a Jesuit. This is no doubt the most remarkable specimen of this class of literature that our times have produced. Even making allowance for the personal equation and the wellknown zeal of a convert, the volume is a terrible arraignment, in the shape of an historical investigation, of the influence which the system under consideration has exercised on the social fabric and thought and civilization of the world. The author's method is to allow Catholic and ecclesiastically approved sources themselves to speak, and the collection of material here offered from such source gives the book a permanent value and makes it a treasury of data and details from the highest authorities on those dark phases of thought and life which are indicated by the special title of the first volume. The reader may not agree with the author in declaring that the Papacy "is the greatest, the most fatal and the most successful falsehood in the history of the world." but he will read at least with surprise the evidence, here adduced from approved writings for this claim. Hoensbroech's purpose among other things is to antagonize the apologetical school of modern Ultramontaniam, represented by such otherwise excellent historians as Hefele, Hergenröther, Jansen, Pastor, etc., who try by approved methods of historiography and on the basis of original sources to prove that the Catholic church as such was not responsible for those social and moral evils of the Middle Ages and the Reformation period, such as the Spanish Inquisition, the slaying of unbelievers, and the like. The writer brings forth a vast array of evidence to show that all these evils were originated and fostered and approved by ecclesiastical authority and that the church as such was responsible for them. His whole work aims to furnish the documentary proof for these charges, and as such a collection of material, even if the deductions made are not approved, this volume is of exceptional value. In its pronounced hostility to the church of

Rome it contrasts notably with such books as Hase's *Polemik*, which has hitherto been a classic of its kind; and in its lack of objective discussion differs in the same way from works like the masterly History of the Inquisition of Leo; but with all of its objectionable features it is a scholarly production and makes out a strong case against modern defenders of the past of the church. The second volume is to describe the influence of the Papacy on morals, the Family, Marriage, Slavery, &c. It is promised for the near future.

GERMAN DOCTORATES.

In the academic reports covered by the latest reports of the German universities, these institutions had a total of 2,266 promotions to the doctor degree. A theological doctorate is as rare in the Fatherland as it is frequent in America, and being bestowed almost exclusively *honoris causa*, the total for this twelvemonths was only 22, of which the seventeen Protestant faculties bestowed only 10, while the five Catholic faculties gave 12. The law faculties gave the title to 448 candidates, the universities of Leipzig and Jena leading, followed by Heidelberg with 119, Erlangen with 115 and Griefswald with 58. It appears that the criticism of Erlangen's leniency in this regard formerly has been taken to heart. The medical doctorates numbered 758, led by Kiel with 100 while Berlin reported only 44. While having more than two thousand students in its law department, this latter institution created only 9 *doctores juris*. Indeed it is recognized on all hands that the examinations for this doctor's degree in Berlin are considerably more difficult than elsewhere, and it is accordingly no surprise that this university, which in point of attendance has vastly outstripped the rest, nevertheless bestowed this honor on only 125 persons in all its departments; while Leipzig evidently heads the list, although having only 206 "published" doctors. Then comes Heidelberg with a total of 235, Erlangen 225, Munich 171, then Berlin with 156, Kiel 123, Würzburg 122; Freiburg 115, Rostock 104, Tübingen 98, Göttingen 88, Breslau 87, Halle 79, Bonn 67, Marburg 59, Giessen 56, Jena 54, Königsberg 54, Strassburg 48, and finally Münster, with only a theological and philological faculty, 8. Of these 2266 new doctors, 141 are foreigners and 4 women. Among the foreigners Russia leads with 35, followed by the United

States with 33, England with 21, Japan with 9 and Bulgaria with 8. Heidelberg had two women promotions, Freiberg one and Göttingen one. Candidates from abroad still show a preference for Berlin (31) and Heidelberg (20). Nearly one-half of the degrees were given by the various sections or the philosophical departments, and of the more than a thousand promotions of this kind, Leipzig alone reported 108. It is perhaps noteworthy that the foreign candidates took their degrees chiefly in the department of "exact" sciences; the Russians showing a preference for medicine and chemistry, the American and Englishmen for chemistry and the Japanese for medicine.

A controverted point in recent discussions in Biblical theology has been the relation of Paul's conception of the Lord's Supper to that of the Synoptics and the Gnostics, or whether he made something out of this rite other than that which had been the original purpose of the Founder. A new though brief discussion of this matter is furnished by Lichtenstein, in a pamphlet of 68 pages entitled *Des Apostel Paulus Ueberlieferung von der Einsetzung des heiligen Abendmahls*," which was "crowned" by the Leipzig theological faculty and can accordingly be regarded as an exceptionally good specimen of Biblical erudition. The whole is an extended interpretation of 1 Cor. 11, 23-24. The writer concludes that we have two representations of the institution of the Lord's Supper, namely the Pauline, which is followed by St. Luke, and the Mark-Matthew form, based on St. Peter; but both representations are in agreement, the main details even as far as form is concerned, namely, Paul was acquainted with the original form of the institution as current among the primitive apostles, but he himself gives a peculiar formula not taken from the same source from which Mark and Matthew drew. Paul received his formula either through revelation or from a different apostolic source, and this communication was sanctioned by the Lord, as he was an apostle. The formula as given by Mark and Matthew perhaps approached nearest to the original, but Paul's account has been confirmed by revelation, or at least through apostolic testimony. In spite of these literary differences between Paul and the Synoptics there is a full agreement in substance, for according to both reports the Passah feast is the historical occasion and basis

of the Lord's Supper ; and according to both the Supper is a new institution for the Christian congregation to stand until the return of the Lord ; and in both the main stress is based upon the sacrificial death of Christ.

The Palestine Society of Russia, under auspices of several members of the Royal family, have not only done a great deal toward making Russia a factor in the modern life of the Holy Land by the erection of hospitals, churches, etc., but also by its literary interests. The various collections of books in the religious centers under Greek Catholic control throughout the country have been gathered together in Jerusalem and now constitute the Patriarchal Library of that city. The society has arranged for an exceptionally fine catalogue of these collections edited by Popadopoulos-Keramini, who has for years enjoyed a good reputation as a searcher after literary treasures in the Greek collections throughout the Levant. To the three volumes of this catalogue already published, a fourth has recently made its appearance in St. Petersburg, covering VII. and 600 lexicon octavo pages, and costing about eight dollars. The descriptive and photographic reproduction of valuable manuscripts is given with a wealth of details and the whole is a splendid specimen of what money and the printer's trade can do. The full title of this work is the following: "The Jerusalem Library ; or, catalogue of the Greek codices found in the Libraries of the Most Holy Apostolic and Catholic Orthodox Patriarchal See of Jerusalem and all Palestine, collected and ornamented with photographic plates and published at the expense of the Autocratic Orthodox Palestine Society." The book is in modern Greek, Harrassowitz, of Leipzig is the Western agent. Probably not other publication, not even the Mt. Athos catalogue by Professor Gedeon, of Athens gives such full information concerning a manuscript library in the East as is done by these extensive volumes.

A critical edition of Zwingli works has been really a desideratum, the Zürich reformers having been neglected in comparison with others. The entire works of Melancthon and Calvin are found in the *Corpus Reformatorum*

while Luther's voluminous writings, although in good shape of the Walach and Erlangen edition, are appearing in the famous "Kaiser" edition at Weimar in splendid shape. Now Zwingli is to receive the attention he deserves, the editors being Professor Egli, of Zurich, and G. Finsler, of Basel. The publishers will be Schwetschke & Sons, of Berlin. It is expected to issue the edition in 120 parts, in large octavo, at 2.40 marks per part. Unfortunately the publishers can promise only 3 to 4 parts each year for the present, so that it looks as though it would take longer to finish the undertaking, than even the Kaiser's edition of Luther, which begun in 1883 is scarcely half completed as yet.

The University library at Heidelberg has recently acquired 27 sheets of a valuable uncial Septuagint manuscript, dating from the 6-7 centuries. This, a papyrus document, is the largest Septuagint fragment of the kind in Germany. Both sides of the sheets are covered with fine writing, containing the Alexandria version of Zachariah, Chap. 4 to 14 and Malachi, 1 to 4. A preliminary examination makes it probable that this document belongs to the group represented by the prophet palimpsest of Grotta-Ferratta.

G. H. S.

COLUMBUS THEOLOGICAL MAGAZINE.

Vol. XXI.

DECEMBER, 1901.

No. 6.

THESES ON THE INSPIRATION OF THE SCRIPTURES, WITH SPECIAL REFERENCE TO MODERN DOUBTS.*

BY PROFESSOR GEORGE H. SCHODDE, PH.D.

THESIS I. *The doctrine of the Inspiration of the Sacred Scriptures is the leading theological problem of the times.*

a. *Character of the discussion.* — The subject assigned is not the Inspiration of the Scriptures in general, but this doctrine as it is affected by the theological discussions, doubts and debates of our age. The purpose is not a purely abstract investigation, but one that must look constantly to the practical problems and perplexities with which this question is surrounded at present. Hence it is not to be merely or exclusively an examination into the Biblical arguments or the theological reasons for our belief that the word of Holy Writ is inspired, but rather these in their bearings and their importance for the question as it is debated now throughout the length and breadth of christendom. It will accordingly not be satisfactory merely to reproduce the arguments traditionally given by our great Lutheran theologians, as these were formed and formulated to meet the needs of their own day; and while it is true, that their chief argument for the inspiration of the Word, namely that the evidence for this is furnished chiefly and fundamentally by the *testimonium Spiritus Sancti* is still and must to all times remain the leading proof for this doctrine, yet the peculiar turn which the theological discussions of

* Presented at the English District of the Joint Synod of Ohio, in Fremont, O, October 16-22, 1901, and published by instruction of that body; to be discussed at the next meeting, to be held in Canton, O.

our day have taken require that this argument be adapted to our needs and that such new arguments and lines of argument be found that will meet the present wants of the church. For it must be remembered that the interest which the church has had in the development of this doctrine has been largely apologetical, and like all apologies the shape and form of argument must be made to suit the attacks that are made by those who deny the truth of this teaching. It is a common law of Church history that the positive statements of Christian doctrines have at all times been largely modified by the way in which the truths expressed by these doctrines have been called into question. Not even did the Sacred Writers of the New Testament have purely abstract thetical interests chiefly at stake; they wrote largely in defense of truth against the falsehoods of error. In the form in which the doctrines of the early church find their expression in the Apostles Creed, the trace of the earliest controversies of the church can readily be detected, and each positive statement of the creed is the denial of an error that was current in that age. A comparison between the Apostles Creed and the other two general confessions of the primitive church again shows how much the form of statement and, as a perusal of the literature of the times shows, the argumentation in favor of these statements was under the influence of opposing and antagonizing views. In this way all of the doctrines of Christianity, to a greater or less extent, may be modified as far as the manner of presentation is concerned by historical causes, and all theology must in this sense be "modern." This is true particularly of the doctrine of inspiration, on account of the prominence which it occupies at present.

b. *Inspiration the most important problem of the age.* — At the bottom, the question of the inerrancy and absolute reliability and trustworthiness of the Scriptures, or what is practically the same, the inspiration of the Scriptures is the central theological question of the age. Superficially considered this does not seem to be the case, but rather the historical development of the religion taught by the Old and the New Testament might claim this pre-eminence. The "Higher Criticism" of the day assumes the form of an historical problem. It claims to prove that the religious teachings of the Old and New Testaments are a gradual development, chiefly or entirely from natural causes, to the exclusion of supernatural agencies and is thus essentially a naturalistic scheme, excluding God and His revelation as a

special factor or force from the Scriptures, both in their contents and in their production. Higher criticism thus deprives the Bible of its *Sui generis* element, places the Scriptures on an equality with other so-called "Sacred Books," such as the Koran or the Vedas, and makes the religion of the Bible chiefly or purely the result of the evolution of the religious instincts of the Israelites, who are claimed to have been especially gifted in religious matters as were the Greeks in philosophy or the Romans in jurisprudence or executive abilities. Kuenen especially says that the religion of the Bible is one of the leading religions of the world, nothing less *but also nothing more*, and the whole Wellhausen scheme of the Scriptures agrees with this. The denial of the authenticity of the Pentateuch, the distribution of these books among half-dozen authors of various times and countries, the denial of the authenticity of the book of Isaiah, as also of Daniel, together with the various literary problems that are in the front of the discussion in the New Testament all only serve as a foundation and a basis for such naturalistic reconstruction schemes. But back of all these new notions in the Biblical field, as also back of the newer rationalistic school of Ritschl, which is becoming to be the fashionable folly of international advanced theology everywhere, and which aims at the substitution of a moral scheme in the place of positive doctrines and dogmas, which the school empties of their real and objective contents and substance — back of all these innovations and novelties, and really the ground and source of them all is a new conception of the Scriptures, of the Bible. The cardinal problem of the theological world is really: What think ye of the Bible? Whence is this book? Is it of God or is it of man? History is repeating itself. The formal principle of the Reformation, namely that the Scriptures and these alone are the sole source of truth for faith and life and as such the last court of appeals in all matters pertaining to Christian dogma and teachings is again being called into question, and this time not by the arch-enemies and historic opposers of the truth, the Roman Catholics, but by the Protestants themselves. The revolutionary character of the advanced modern theology is based upon the conception that the Scriptures are not the infallible and revealed word of God, but that these books are a literature in which religious truth is indeed taught, but the contents of which conform to the ideals of an age of Darwin and which, as partially or entirely a human product, are subject to human errors and mistakes. The vast

and variegated theological problems and perplexities of our times are passible and can be explained only on the basis of new and radically wrong conception of the Scriptures. The naturalistic ideas of the Scriptures now so current are really at the bottom of all the rotten theology of the times. The leading theological question of the day is accordingly that of the Inspiration of the Scriptures.

c. *How the Scriptures have become this central problem.* — That this has become such is largely to be ascribed to historical causes. The central problem of theology, however unchangeable in itself, remaining ever what it is made by the Scriptures, namely the person and work of Jesus Christ, is really changeable in the public interests of Christian people and as a rule is determined by practical requirements. It is extremely rare that purely abstract, scholastic or scientific interests exercise a determining influence on deciding what the chief concern or question of the theology of the day shall be. It was natural and necessary that in the primitive church apologetics should have come into the forefront and have been the first theological discipline that flourished in the literature of the Church. The Trinitarian and Christological controversies were forced upon the attention of the Church of the first centuries. In the Reformation Era the practical doctrines of faith and justification and sin, rather than the abstract doctrines of our creed were naturally made the cynosure of all eyes. The doctrine of the Scriptures has become the central theme of discussion in doctrines largely through historical causes. This prominence is quite in contrast with the condition of affairs in former generations. In our old Lutheran dogmaticians the *locus de Scriptura Sacra* was introduced only at a relatively late period and even in Schmid's Dogmatics it is assigned to a place in the Prolegomena. Our Lutheran symbols do not contain a special article on the Scriptures as far as their inspiration, inerracy and absolute reliability are concerned. This is mentioned more incidently in the Formula of Concord (cf. Müller, p. 572, 647, 707). Luther although the greatest dogmatician since the times of St. Paul, wrote no dogmatics. To conclude from the state of affairs in the Conferences, as has been done by many, even by such men as the late Professor Frank, of Erlangen, from this as an *augmentum e silentio* that the intention of the writer was *not* to teach the absolute inerracy of the Scriptures, but to leave this as an open question for later generations to decide, is in direct conflict with practical teachings

of the conferences which everywhere presuppose this truth. They as little thought of a special article on the inspiration of the Scriptures as they did of a special article proving the existence of a God or demonstrating the doctrine of the Trinity (cf. Dr Loys Articles, in Vol. XI of *Columbus Theological Magazine*, p. 66 sqq).

There can be no doubt that the change in many circles of Protestantism in reference to the doctrine of the Scriptures hangs together most intricate with the trend and tendency of the philosophical thought of the age. We are living in the era of a Darwin, where the spirit that predominates is the study of the natural sciences, is the philosophy that teaches the principle of natural selection, and especially of evolution, and this is seeking to find its way into the theology of our times. The scientific thought of the times is controlled by the idea of natural development, the development of germs by purely natural forces and agencies. This idea is entirely in conflict with the old definition of the Scriptures and with the orthodox construction of the Bible as the inspired Word of the Living God. There is an impassable gulf between the two. They are absolutely irreconcilable, the one teaching that God's enthroned and has been an active factor and agent in the production of the Scripture and in the historical development therein described and in the teachings of that book while the other declares that all that is in it, all that has become to be is the result of the working of natural forces. Every attempt to harmonize the current philosophical thought of the age with the Scriptures must deprive the Scriptures of their specific and unique character as a divine book and reduce them to purely human literature. These were the causes that were operative in bringing the Scriptures into the forefront of discussion as is the case to-day. The inspiration of the Word is the great debatable world between the old and new so-called advanced theology in our generation.

THESIS II. — *The Inspiration problem is practically the question as to the extent to which the divine factor or Spirit was active in the production of the Sacred Writings.*

"The holy men of God wrote as they were moved by the Holy Spirit," is the declaration of St. Peter. They were indeed moved by the Holy Spirit, but it was the holy men of God who did the writing. It is no disparagement of the in-

piration of the Scriptures or a doubt as to their absolute inerrancy to say that they were the product of a human as well as a divine factor. They are indeed God's word, but they were spoken through human agents, through prophets and apostles. It did not please God to send down from heaven complete and in finished written form the Scriptures, as Mohammed claimed he had received the Koran. Except the words of the ten commandments God wrote nothing of the Scriptures with His own fingers. When our old theologians teach with one accord that the inspiration of the Scriptures implies that the Holy Spirit not only filled these men, who were His *amannuenses* to whom He dictated His messages, with, not only the *suggestio rerum* but also the *suggestio verborum*, so that the Lutheran Church, together with all the branches of the Evangelical Church, has always taught not only a plenary but also a *verbal* inspiration, all these teachings must be understood in the light of the actual facts as presented by the Scriptures themselves. What the doctrine of the inspiration of the Scriptures mainly aims at is not so much the theoretical proposition that the very words of the divine records were prepared at the direct impetus of the Holy Spirit nor to determine exactly the psychological process in the minds and souls of the sacred writers by which they nevertheless became, although human and subject to human weaknesses, the mediums through which God conveyed to man His infallible word, but rather the practical gain that these records are the absolutely reliable source of God's eternal truth, and the source and fountain head for Christian faith and life. The Scriptures emphasize the fact of inspiration but do not describe in detail its process or philosophy. In seeking to describe this problem it is necessary to take the Scriptures as they are and to set up a theory that will reasonably and satisfactorily explain these facts. In investigating the Holy Writ with this in view it is apparent that while there is but *one* truth and *one* revelation between the covers of the Scriptures, there are nevertheless various forms and modes which this one undivided and harmonious truth has taken in accordance with the mediums chosen for the purposes of the Spirit. The picture of Christ furnished by the three Synoptic Gospels is the same as that given by John, yet how different, the one giving more the Christ of history as He appeared to the world around and about Him, the other the Christ of the believers in His eternal pre-existence and divinity. There is a Petrine, a Pauline and a Joannine Christian-

ity, yet it is all one but differs in presenting various phases of the one common truth in accordance with the personal traits of the authors and the purposes they had in view. This personal and human element in the Scriptures extends also to style and manner of expression. There was a time when even our old Lutheran dogmaticians thought it necessary to claim that the Greek of the New Testament was perfectly classical, although a fair examination of the text shows that these books contain many violations of the rules of Hadley and of Goodwin, and only recent researches, made especially in the tombs of Egypt, whence tens of thousands of manuscripts have been taken from the period of the New Testament, have shown that the New Testament Greek was in most respects as classical for its day as Xenophon's was for *his*, so that the fears of our fathers were groundless and originated in a mistaken zeal for the dignity of the Word. Again the difference in style is so marked that it would be positively folly to deny the potency of the human agent in the production of the Divine Word, even if we took recourse to the theory current in our older theology, that the Holy Spirit *adapted Himself* to the individuality of the writer. Explain the facts and phenomena as we will, there is no denial of the fact that in the form and shape in which we have the Scriptures, not only God's eternal spirit was active, but also the human agent of which He made He made use for His revelation to man.

How far did this human agency extend its influence? How far was it under the influence of the divine factor, the Holy Spirit? It is in the answer to this question that the great division is made in the hosts of modern Protestantism. The Lutheran Church has at all times and still does maintain that the Holy Spirit did so control the hearts, the minds and souls of the writers that the resultant book and books are the absolutely reliable and infallible and inerrant Word of God's own truth. Whatever the influence of the human agent may have been in determining the *form* and *shape* and *style* of the Scriptures, it had absolutely no effect whatever on the contents or the truths of the message they brought. This remains entirely and throughout the Word of the Living God. Not all Protestants, however, give this answer. The current idea is that the human agent was subject to the common errors and weaknesses of human beings and that accordingly in the books of the Scriptures we can look for such mistakes as would be natural for men to make in writing history, poetry or other specimens of literature.

The Bible is accordingly not inerrant in the eyes of the modern critic, because it assigns to the writer as an individual a power and a sphere inconsistent with the infallibility claimed by the Scriptures themselves and by the Church. The degree to which such errors man have crept into the Scriptures through the human weaknesses of the writers is not a subject of agreement among the so-called "advanced" thinkers. The more positive teach this possibility only in the externals of the Word, such as chronology, history, geography, etc., which would naturally fall within the sphere of judgment on the part of the human writer, but deny this possibility in reference to the doctrines and truths which could have come only from on high. Others again, more radical in thought, curtail the sphere of the divine factor and claim that even in the religious and ethical teachings of the Scriptures the authors drew from their own minds or from the thoughts of the times and surrounding peoples. At any rate, the problem of inspiration is practically the question as to the extent to which the Holy Spirit or the divine factor in the preparation of the Scriptures controlled the human. Did it do so to such an extent that the result is absolute inerrancy?

THESIS III. *The Scriptures themselves claim for themselves inspiration or its equivalent, i e., divine origin and character and absolute inerrancy, without any limitations or restrictions as to their divine or their human side.*

The Holy Scriptures without the shadow of a doubt claim for themselves inspiration in this sense that this characteristic makes their contents absolutely true and trustworthy, without the possibility of error or mistake. They nowhere define inspiration just as little as they give formal definitions of any of the great Christian doctrines. What the Biblical teachings are concerning the person and the work of Christ, concerning faith and atonement, must be learned from a combination of what the Bible books say on these subjects. This is true also of inspiration and the claim can unhesitatingly be made that both the facts and the words of the Sacred Book unequivocally teach that the Bible is the inspired Word of God.

A. *The facts of the Scriptures in reference to inspiration.* — It might be a question as to method whether it is better to begin with the facts of the Scriptures in regard to inspiration or with the ethical teachings on the subject. As

the former seems to offer the greatest abundance of evidence and testimony and doubtless too, the most convincing data, it will be best to begin with these. If actions speak louder than words, then the attitude which Christ and the apostles throughout the New Testament assumed over against the Old Testament, more than compensate for the lack of a larger number of *direct* statements from these sources testifying to the inspiration of what for them was the Bible, i. e., the Old Testament. The view which Christ entertained of the Scriptures is apparent in all His doings and sayings. For Him they were the absolute reliable and sure Word of the living God and as such, were inspired. He appeals again and again to the evidences offered by the Old Testament as to His Messiahship (cf. especially Matthew and John) but always is this appeal based upon the presumption that these records are truth and not subject to the slightest doubt. It is noteworthy that this is the case, not only with reference to the religious and ethical teachings of the Scriptures, but also with reference to those parts and portions which modern times have begun to doubt and which the criticism of the day declares to be mythical and unhistorical. The records of Genesis are the absolute truth and exact history in His estimation. Upon the correctness of these He bases arguments of the greatest importance. His refutation of His adversaries in His argument for the resurrection of the dead against the Sadducees is based upon the historical reality of Abraham, Isaac and Jacob. Even such a narrative as that of Jonah in the belly of the whale, which modern criticism so unhesitatingly pronounced merely a "poem," is declared by the Lord to be an historical fact. Indeed the whole Old Testament economy, also in the details of service and sacrifice, of liturgy and worship, by the very fact that He declares all these prefigurative of Him and His work, is hereby declared to be historical and the records concerning them to be absolutely reliable. Were this not the case His own position would be deprived of its foundation.

And what was true of the Master is true also to the same extent of the disciples, as is seen from every page of the Acts and the epistles of the New Testament. Quotations from the Old Testament are found by the dozens in the apostolic writings, as can be seen by opening any edition of the New Testament with marginal references, and all of these references are to Old Testament data and facts, as absolutely reliable and true and their records as

without error or mistake. It is interesting to see how *freely* the New Testament writers will quote from the Old, using even at times the variant translation of the Septuagint in preference to the Hebrew readings, yet even with all of this freedom in form, the matter or contents are everywhere regarded and treated as absolutely true. The most overwhelming evidence from apostolic sources are the Gospel of Matthew and the Epistle to the Hebrews, where even the minor historical particulars of Old Testament Scriptures are treated as undoubted facts and truths. It would be almost like carrying coal to New Castle to cite the hundreds of passages from the New Testament writings on this subject

As example, however, of how fully and completely the New Testament regards the Old as absolutely true i. e. inspired, we will look at the matter only as regards the Pentateuch because this is the portion that is most generally called into question by modern criticism. Of the Pentateuch the following is testified as true by the gospels, namely of Abraham: Matt. 3, 9; 8, 11; John 8, 29; Luke 16, 22; of Abel: Matt. 23, 35; Sodom: Matt. 10, 15; 11, 24 and parallel passages; the brazen serpent: John 3, 14; Jacob and Joseph: John 4, 5; the creation and command of God in it: Matt. 19, 4 sgg.; laws: Matt. 12, 5 and parallels; 24, 24 sq.; that Israel is the chosen people as claimed by the Pentateuch is stated by Christ in Matt. 8, 12; 10, 6; 15, 22; 21, 43; 23, 37 sq. and especially those passages in which the transfer of the Kingdom of God from the Jews to the Gentiles is announced as also those in which the connection with the Kingdom of God is made dependent upon faith, cf. Matt. 3, 9; John 8, 37, sq. In the Acts we cite further chiefly the addresses in chapters 7 and 13. In the first mentioned the whole contents of Genesis and Exodus is testified to. Of special importance is also the famous passage (Amos 5, 25 sq) which is often quoted against the Mosaic sacrificial ordinance, but is quoted in Acts 7, 42 and in direct connection therewith the Ark of the Covenant is mentioned as having been made by Moses (the denial of the historical character of the Ark is an axiom in modern criticism). Stephen and the author of the Acts evidently did not believe what is now claimed by the critics, viz: that what the Lord says by Amos, viz: that what the Jews did in the forty years by reason of their rebellion stands in contradiction to that which they, by virtue of the Mosaic law of God, ought to have been and done. *De facto*, there was idolatry; *de jure*, the worship of Jehovah was the

religion of Israel. The two are not mutually exclusive. In the same way Peter's experience Acts 15, 10 is in perfect harmony with the divine origin and character of the law. In the Pauline epistles we find the knowledge of the historical character of the contents of the Pentateuch everywhere, cf., especially Rom. 9, 11; particularly on Abraham, Rom. 4, 1, sq; on the history of creation, Eph. 5, 30, sq; 1 Tim. 2, 13, sq; on the fall, 2 Cor. 11, 3; 1 Tim. 2, 14; Rom. 5, 12; on circumcision, Rom. 4, 9, sq; on Isaac, Rom. 9, 7-10, sq; Pharaoh, Rom. 9, 17; Sarah and Hagar, Gal. 4, 30, sq; Moses' veil and shining countenance, 2 Cor. 3; Jannes and Jambres; 2 Tim. 3, 8; the journey through the desert, 1 Cor. 10, sq; in regard to the law of Moses cf. first the general passages, Rom. 2, 18, sq; 7, 12, sq; 1 Tim. 1, *; Gal. 3; then those passages that refer to particular data, as 1 Cor. 9, 9-13; Col. 2, 16, sq; the decalogue, 2, 21, sq; 13, 9; Eph. 6, 2. The wealth of evidence in Hebrews has already been mentioned. The central idea of this epistle rests on the historical character of Ex. 25,40. Of particular data in Hebrews we mention 3, 2 for Moses, 3, 16 for the Exodus, 4, 8 for Joshua, 5, 4 for Aaron, 6, 13, sqq for Abraham, ch. 7 for Melchisedec, 7, 5 for, Tithes and Levites, 7, 14, for the tribe of Judah, ch. 8, for the ark and the sacrifice, ch. 9, for the same, 9, 19, for the covenant offering in Ex. 24; 9, 25; 10, 1 sqq. for the day of atonement, cf. 13, 11 sqq; ch. 11 for Abel etc., to Moses; 12, 16 sq for Esau, 12, 17 for the legislation in Ex. 19. In the other epistles we mention 1 Pet. 3, 6 for Sarah; 3, 20 for the deluge; 2 Pet. 2, 6 for Sodom; 2, 15 for Bileam; 1 John 3, 16 for Cain; Jude 11 for Cain, Bileam and Korah; Rev. 2, 16 for Bileam, cf. also 2, 20; 19, 6.

These are only those passages that allude to the inspired character of the *data* and *details* of the Pentateuch, to which could be readily added a large number attesting directly or indirectly to the contents of the Pentateuch as a whole, as also an abundance of passages acknowledges

However, these are all evidences for the inerrancy and the full inspiration of the Old Testament and not for that of the New. Quite naturally the New Testament can offer but little evidence of this kind *concerning itself* and yet there is more than seems to be present at first glance. (a) The Epistles, for instance, do not cite literally the gospels anywhere, and that for the best of reasons, namely because the Epistles were as a rule written *before* the gospels and direct quotation is thereby excluded. But the facts con-

cerning the person and the teachings of Christ, which form the contents of the gospels and which were orally and traditionally the gospel of the primitive church before the gospel was committed to writing, constitute the basis and backbone of these Epistles that these gospel facts are the truth and the interpretation of these facts by the Epistles are also not true. The very fact that the Epistles base their own message on these gospel facts is evidence on the part of the writers of these Epistles that these gospel facts are the truth and that consequently the records of these facts as furnished by the New Testament writer's gospel are also the truth. (b) Again, the inner connection between the Old and the New Testament economies as a whole, the fact that the latter is but the full development of the former, and that the facts of the former as recorded in the Old Testament are declared to be absolutely reliable, furnished further evidence that the New Testament writers feel that what they said and wrote was equally inerrant and inspired as was that word of their writings were further development. c) One of the most powerful arguments for the inspiration of the New Testament writings is the fact that these written records are declared by the writers to be identical with the gospel that they preached, and if the latter could claim to be inspired and spoken by the command of the Lord, then too, and even to a more pronounced degree on the principle of *litera manet* the written word is absolutely true, of God and is accordingly inspired. Just as the Old Testament in dozens and scores of passages claims to be of God and accordingly inspired (Cf. Ex. 4, 12; Ex. 32, 16; 20, 22; 21, 1; 24, 3. 4. 7; Deut. 31, 9-11; 24-26, and in the prophets without number almost, cf. Is. 1, 2; 10, 24; 5, 9; 8, 1; Jer. 1, 1; 2, 9; 2, 1. 2; Ezek. 1, 3; 2, 1; 2, 7; 3, 4; Hos. 12, 10; Amos 3, 7; 2 Sam. 23, 1. 2; Jer. 36, 12), that the New Testament still more emphatically puts forth this claim for itself. Cf. Luke 10, 16; Matt. 28, 20; John 20, 31; 1 John 1, 1-4; Luke 1, 3. 4; Eph. 2, 20; John 14, 24; 1 Thess. 2, 13; Gal. 1, 8; Gal. 1, 11. 12; 1 Cor. 2, 1. 4. 5. 11-13, and that the *written* gospel is identical with the *preached* gospel is practically a self-evident fact, though attended especially by the fact that the former is in the latter declared to be God's revelation that cannot be changed, and is also expressly stated to be identical. If then the *preached* gospel was inspired truth, the *written* gospel is the same. (Cf. Philippi Glaubenslehre Vol. I, 1 p. 222). On this identity, cf. e. g. Gal. 1, 8. Paul asks his readers not to be displeased because he always wrote "the same" gospel.

Taking all the facts of the Scriptures together, which are here only indicated in outlines, there is no escaping the conclusion that the holy writers all regarded it as practically self-evident that the contents of their books were absolutely without error or mistake.

b. *The direct teachings of the Scriptures on Inspiration* — The claim that they wrote by direction of the Holy Spirit and as the mouthpieces of God is put forth again and again by writers of both the Old and the New Testament books. That it was Jehovah and not they themselves who spoke to Israel is a consciousness most keenly developed in the Old Testament prophets. Their prophecies abound in such statements directly made. Christ throughout his teachings spoke as the representative of the Father, and the Apostolic writings, notably the epistles of St. Paul, are full of such statements to the effect that it was the Holy Ghost who spoke through them. This whole class of passages, of which we have found dozens and scores in the Scriptures, could be cited also as direct evidence for the inspiration of the Scriptures, although they could be used only to prove this of those who employed these words. In order to give the Scriptural argument for the inspiration of the Scriptures as a whole, we need those passages that speak of the Scriptures in general. Of these we draw attention to the two that can fairly be regarded as classical and as together constituting the "seat of the doctrine," namely, 2 Tim. 3, 16 and 2 Peter 1, 21.

1. 2 Tim. 3, 16 — This passage is involved in special difficulties and is not satisfactory for our purposes as might seem to be the case at first glance. It does not speak of inspiration *ex professo*, but only incidentally. It is the conclusion of a paranetic section, beginning with v. 10, in which Timothy is praised for his fidelity and other virtues and in urging him to continue. Paul directs him to the use of the Scriptures for this purpose, as is also seen by a reference to the statements made in this verse concerning the Scriptures. It may be well to remark right in the outset that the scope of this verse is evidently wider than that which is usually assigned to it. The *πᾶσα γραφή* that is here mentioned is not merely the Old Testament, and if this verse contains a proof for the inspiration of the Old it does to a certain degree at least also for the New, as the Pastoral Epistles were the latest of Paul's letters, written during his second captivity in Rome, where the bulk of the New Testament Scriptures had already been put into circulation and were

read in the churches by the side of the Old Testament writings. Practically it is a proof for the inspiration of the entire Bible. Special difficulty attaches itself to the word *θεόπνευστος*, translated "Inspired," after the example of the Vulgate. It is unfortunately a *ἀπαξ λέγόμενον* i. e. a word found only a single time in the pages of the New Testament, and like the meaning of all other words that are found but once its exact significance is difficult to determine. Unfortunately it is not found in classical Greek at all, while its usage in Josephus, Philo and other contemporaries of the New Testament is rare and of little importance for our purpose except to show that the word is used for religious ideas. The etymology of the word is simply "God-breathing," but like the English composite, this may be a subjective or an objective genitive, i. e. it may be either "God-breathing or inspiring," or "breathed upon and through by God," i. e. it may be an active or a passive composite adjective. It seems that the best scholarship of the times prefers the active, i. e. that it means "God inspiring," and is thus parallel to the *ἀφ' ἑλίου* here given as another quantity of the Scriptures. Cramer, the author of the classical Lexicon of New Testament Greek, whose orthodoxy and scholarship certainly nobody will call into question, declares emphatically for this meaning, defining it (cf. p. 401), *Mit Gott begabet, "goettlichen Geist atmend (nicht aber = von Gott eingegeben)"*. However it is only fair to say that other scholars accept Luther's translation of "*eingegeben*", i. e. this is found in the best modern version extant, that of Weizsaecker. However it would seem that the preference for the active meaning does not impugn the argument for inspiration based on this passage. If the Scriptures are the means through which God gives His breath or Spirit to strengthen men in the Christian calling — as would then be the meaning of this passage — then this can be done only if this word is filled with the Spirit or is the product of the Spirit. If it were not inspired, or Spirit filled, as the common doctrine of inspiration believes and accepts, then here it would not convey and give this spirit to others. If the Scriptures implant the truth in the hearts of men, then they must be the truth themselves.

Another difficulty is the question whether *θεόπνευστος* is an attribute or a predicate adjective. The King James Version translated "Every Scripture is given by inspiration." But the Greek has not the verb "is" and by supplying it at this place we must also put *και* between the two ad-

jectives. Accordingly Luther's translation, making this word an attributive is to be preferred, although it takes away from the passage whatever of a pure definition of the character of the Scriptures that may have been thought to be contained in it. The Revised Version agrees with Luther's version, but Weizsaecker rather strangely translated "Jede Schrift ist von Gott eingegeben." Taken by itself the passage is perhaps disappointing, but taken in connection with the practical position of the New Testament writers on the inspiration matter, it is of fundamental value.

II. 2 *Peter* 1, 21 — There are excellent reasons for taking this as the most valuable direct Scriptural statement for the claims of inspiration extant. It would probably have been the "*locus classicus*" for this doctrine, if the Timothy passage had not contained the word *θεόπνευστος* from which the word "Inspiration" is derived. In this Pauline passage everything that it gives on the matter is found in this one word, and the meaning of this is in doubt, while the scope of the passage does not directly suggest the inspiration of the Scriptures. In the Petrine passage this is the case. Beginning with v. 12, the apostle in view of his impending death, exhorts his readers to fidelity and holiness and bases the certainty of the doctrine in which they have been taught on two things, (a) on the fact that he and the other apostles were eyewitnesses of that which they announced and preached, and (b) on the prophetic word. The writer's word then is held out to his hearers as the sure truth, and is done so because it has not comē forth from the will of men, but is the product of the Holy Ghost. The holy men of God wrote *φερόμενοι*, i. e. as a ship is driven before the wind, the active agent being the Holy Spirit. The real agent and author of the Scriptures is thus the Holy Ghost, and *ex professo* here this characteristic of the Scriptures is here given because for this reason it is reliable, sure and safe. This passage is so clear as evidence for the inspiration of the Scripture, that it needs but to be pondered in order to be fully appreciated in its clearness and force. It is practically self-interpreting, and is the best Scriptural warrant for implicit trust on the part of Christians in the written word.

3. *Other passages on this subject* — Other passages in goodly numbers could be cited in this connection, but not one with the general application of the two mentioned. Koelling, in his *Theopneustie* (p. 22, sqq.), regards Acts 28, 25 in connection with Acts 1, 16, as fundamental, but

these passages refer only to the inspiration of David or an Isaiah. Four other Pauline passages that at least presuppose if they do not exactly claim inspiration, are Gal. 1, 8; 1 Tim. 4, 1; 1 Cor. 2, 13; 1 Cor. 7, 12, and can at least be used for subsidiary purposes in the argument for Inspiration as furnished by the Scriptures. Cf. also Heb. 1, 1; Heb. 10, 15; Heb. 2, 3. Also all the passage with the words "It is written."

THESIS IV. *The Conviction of the Inspiration of the Sacred Scriptures is a matter of faith and not of argument or evidence.*

a. *Inspiration cannot be proved by logic or history* — In our times we read so much of the archæological finds that have been made in the Bible lands of the East, especially in the Euphrates and the Tigris as also in the Nile valley, which are declared to be confirmatory of the Scriptural records. There is no doubt that a wonderful treasury of such finds have been made especially in the Babylonian and Assyrian cuneiform tablets and in the tombs of Egypt, yet the claims that these "confirm" the Scriptures in the sense that they make sure what the Scriptures themselves may have left in doubt cannot be maintained. (a) *In the first place*, these archæological and historical data, which indeed throughout agree with the Scriptures and throw considerable light on some of the externals of the Scriptural records, do not and can not furnish the kind of certainty which the Christian would have in order to put his trust confidently in the absolute truth of the Word of God. All historical evidence can not produce *moral* conviction; at most it can produce very *probable* conviction, but never such that entirely excludes doubt or the possibility of an error. Even things directly perceived by the senses may not be seen with absolute certainty; how much less can facts be regarded as absolutely and morally sure, that depend upon the evidence of others and of witnesses removed by centuries from our own times. In the nature of the case, the kind of certainty which the Christian must have in order to trust the Scriptures absolutely and with perfect confidence cannot be drawn from any data that logic, or history, or archæology or kindred sciences may have furnished, just as little as these means have ever converted a soul. At most these new finds remove objections groundlessly made against the Scriptures, and for this negative purpose they are most welcome and

in this respect they have done excellent services. E. g. years ago it was regarded as an axiom in negative Old Testament criticism that Moses could not have written the Pentateuch because a literary work of that kind and size at that time and amid such surroundings would be historically unthinkable. In recent years however, the famous Tel-el-Amarna finds have been made in Egypt, where a collection of several hundred letters were discovered written to and from Palestine at a date even before the age of Moses, showing to what wonderful extent literature flourished at that period. The surprise now would be if Israel had *not* had its own writings even at so early a date. In this way history and archæology have silenced many an objection to the Scriptures and this is its proper sphere; but they never have convinced and never will convince a doubter of the inerrancy of the Scriptures.

b. Then it must be remembered that all of these finds deal only with the externals of Scriptures, such as their history, their chronology, geography, topography, etc. In the nature of the case they cannot throw any light on that in the Scriptures which are their heart and their soul, namely the relation concerning the great mysteries of our faith. No historical or archæological discoveries can in the least furnish new light on the Person or the Work of Christ, on the Trinity, or Atonement, or Grace, or Justification, or Sanctification. These are the objects pure and simple of revelation and not of external evidence at all. The excavations in the Bible lands will never bring forth new data on the great truths of Christianity; they can render hand-maiden service for the shell, but can never touch the kernel of the Scriptures.

c. Our Lutheran church fathers based their conviction on the *testimonium Spiritus Sancti* and in doing so built this doctrine on the foundation that is Scriptural and can never be shaken, no matter what the ups and downs of Biblical investigations may be. Only the Spirit of God can furnish that kind of sureness, that moral certainty which the Christian must have in order to trust the Word implicitly. The conviction that the Scriptures are the Word of God, the absolutely safe and sure guide is a matter of faith, effected through the influence of the Holy Spirit who has chosen this Word itself as the medium of exercising His own power.

THESIS V. *In so far as Biblical scholarship can test by the facts of the Scriptures the claims of their entire inerrancy and full inspiration, this test sustains this claim.*

a. The preceding discussion has shown the limitations within which such a test can take place. It must be confined to the externals, to the human side of the Scriptures; the great doctrines of truth which are purely and entirely the objects of divine revelation and are known and can be made only in so far as divine wisdom has seen fit to reveal them — these by the very nature of the case are excluded from the test. Not all the philosophy, logic, or history, or archæology, or any science that the human ingenuity can contrive can prove that the Biblical doctrine of the person of Christ is right, nor can they prove that this doctrine is wrong. This does not fall within the sphere of human reflection. It would be merely believed or denied, and that is the beginning and the end of the whole matter. Only the Holy Spirit can bear witness to the truth of their teachings.

b. But within the sphere which human thought and research can control do not the actual facts conflict with the theory advanced? This claim is made again and again, even by men who otherwise are positive and evangelical in their convictions. Even the representatives of modern Lutheran theology in Germany do not maintain the traditional teaching of the church on the subject of the absolute inerrancy of Scriptures. The presence of contradictions, errors and mistakes in historical and other respects is admitted by many as counted among the orthodox, and that the doctrine of the verbal inspiration is a thing of the past is a claim not unfrequently put forth. In view of this it would be the part of wisdom to look a little more closely at some of the difficulties which are urged in this connection and to see if they impugn the inerrancy of the Scriptures.

[Here it is proposed to discuss such difficulties as between]

(1) Relation of Gen. 1 and 2. (2) The Synoptic account of Christ and that of the fourth gospel. (3) The teachings of Paul and of James on the relation of faith to works. (4) The relation of the teachings of the Pentateuch to the history of Israel as described in later books. (5) The Servant of Jehovah in Second Part of Isaiah and the interpretation in the New. (6) The date of Cyrenius. (7) The accounts of the Temptation of Christ. (8) The Deuteronomic "revision" of the earliest Old Testament historical

books. (9) Difficult parallels: E. g. 2 Chron. 21 and 22, 2; 2 Kings 8, 23-24; Matt. 10, 10; Mark 6, 8; Matt. 4, 5-8; Luke 4, 1-10; Mark 14, 7. 2; Matt. 26, 74.

IS IT FORBIDDEN TO MARRY THE DECEASED SPOUSE'S BROTHER OR SISTER?

BY REV. F. W. ABICHT, A. B., MARYSVILLE, O.

I.

It is a well-known fact that the Missouri Synod answers this question emphatically in the affirmative, as is evident from their text-book on Pastoral Theology. That the position taken there is not an idle theory, especially those of us who live and work beside and around them, well know. Moreover, a lay member of a Missouri congregation in Detroit, Mich., was taken into discipline and excommunicated even for refusing to recognize the Synod's position in the matter, without being otherwise implicated. As a result he issued a pamphlet against his Synod. It is, therefore, not an idle question and by no means an idle speculation indulged in for want of something to investigate, when we attempt to answer the question. The writer has been frequently confronted by inquiries from congregation members and others, this being occasioned by the refusal of a neighboring Missourian pastor to solemnize the marriage of a man with his deceased wife's sister and the demand that he annul the un-Scriptural engagement. It is well to investigate the matter before condemning the position taken by this pastor; there may be less heresy than many may be ready to think and express.

At the outset it may be well to state that the writer, before thoroughly investigating the subject, was ever most strongly inclined to answer the question in the negative, as probably most of the brethren are. The reason of this lies largely, though not wholly, in the fact that both the German and English translation of the pertinent Old Testament passages are such in their wording that a conclusive proof in the affirmative seems highly improbable; they even seem to confirm the negative answer to the question. The case at hand once more shows the importance of relying on the original

text as the only safe method in questions and controversies. Searching for the truth in this way and intending to find proof for the pre-conceived and not very deeply grounded negative answer, it step by step became clear that the question must be answered in the affirmative. It is useless and mentally as well as morally suicidal to nurse a pet error after the arrow of truth has penetrated with deadly aim and effect. While it may be well to change positions slowly, it is sheer foolish obstinacy to hold them from a motive of pride and conceit, when the real truth has dawned on the mind. Fools and dead men are the only people that do not change their opinion is as true as it is trite.

This paper is not designed to reason on premises taken from reason and so-called common sense opinions. "To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them." Is. 8, 20. It matters little or nothing what reason, blinded by sin and darkened notwithstanding the lauded enlightenment of modern times and the boasted mental training and development of this age, has to say in the matter. The children of the Church of the Reformation, whose formal principle was and still is that the Scriptures are the only source and rule of faith and life, want to know what the Scriptures say concerning the queries and questions which arise. To their declaration they bow, well knowing that the infinite God's ways and thoughts are as much higher than man's thoughts as the heavens are higher than the earth, Isa. 55, 9, and that it is the height of folly to dote on the promptings of reason, which are as numerous and various as the pebbles on the beach and as shifting and changeable as the mercury in the barometer. The answer of the Scriptures on the question is, therefore, the problem involved in this discussion. Whatever there may be to object and take exception to, will find its answer in its due place, and if reason said no a thousand times, "The Word of God they shall let stand."

For an answer to the question at hand we are referred to Leviticus 18, 6, which reads thus: "None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the Lord." The words "near of kin" seem to allow either a wide or a narrow interpretation, as also the words of Luther's German translation, "naechste Blutsfreundin." Now the original

Hebrew text, literally translated, says: "Anyone shall not approach to **all flesh of his flesh**, to uncover their shame; I (am) the Lord." De Wette and Van Ess have gone so far as to translate: "**Any** of his blood relationship," which would forbid all intermarriage of even distant relations. **שָׂרָה בֶּשֶׂר** are the Hebrew terms employed for "flesh of his flesh"; either one of the terms **בֶּשֶׂר** or **שָׂרָה** denoting flesh, according to Gesenius. But if we wish to have a firm footing we must needs ascertain from Scripture itself and its use of these terms what "flesh of his flesh" may mean and what it must mean in this passage according to the context. The context in each case will show what meaning the Holy Writers attached to the terms in question. As Scripture explains itself, or, as the fundamental hermeneutical rule puts it, is explained by Scripture, there can be little difficulty as to the method and little doubt as to the result. Knowing what "flesh" or its equivalent Hebrew nomen means, it will be clear what is meant by "near of kin" or "näechste Blutsfreundin."

בֶּשֶׂר is used in 2 Sam. 5, 1, to denote simply the same nationality. In a somewhat narrower sense it is used in 2 Sam. 19, 21, where David calls the elders of Judah his "bone and flesh." Still more limited is the sense of the word in Judges 9, 2, where Abimelech calls the men of Schechem his "bone and flesh," who were "of the house of his mother's father." In Lev. 25, 49, it denotes uncle and cousin; in Gen. 29, 14, and 2 Sam. 19, 13, it refers to a nephew; and in Gen. 2, 23, 24, it refers to the nearest relationship, that of the wife. **שָׂרָה** is used in Numeri 27, 11, in reference to relatives outside of sons, daughters and uncles; in Lev. 18, 12, to aunts, also in verse 13; in verse 17 to stepdaughter and grandchildren. "Flesh" also and its Greek equivalent *σάρξ* are used in Matth. 19, 5, Mark 10, 8, 1 Cor. 6, 16, Eph. 5, 31, in reference to the nearest degree of relationship, to relatives of the first degree, as in Gen. 2, 23, 24. Here we have an array of meanings from very wide to very narrow. But plainly the narrow sense is intended in Lev. 18. To use the wider or widest, would make the marriage relationship impossible. "Flesh," taken in the narrowest sense found (to take it in a wider sense would clearly be rather in our favor than derogative to our standpoint), would mean relatives of the first degree;

and "flesh of his flesh" would mean relatives of the second degree, or "the nearest relatives of the nearest relatives."

The expression used in Lev. 18, 6, therefore means the nearest relatives of the nearest relatives. Cohabitation with these is forbidden. But there can be no nearer relative to the husband or wife than his or her spouse and there can be no nearer relative to the spouse than brother or sister. The sister of the deceased wife or brother of the deceased husband are to the remaining living spouse "flesh of flesh." Hence the question is correctly answered in the affirmative, which implies that to marry into the second degree is forbidden, and hence the following persons dare not be taken in marriage:

1. The sisters and brothers of the parents;
2. The spouse of the parents;
3. The spouse of brothers and sisters;
4. The parents of the spouse;
5. The children of brothers and sisters;
6. **The sisters and brothers of the spouse;**
7. The children of the spouse;
8. The spouse of the children.

All these are relatives of the second degree, "flesh of one's flesh." As a matter of course, relatives of the first degree dare not be taken and given in marriage. That in the **ascending** or **descending** scale of relatives all intermarriage is forbidden, we need not discuss here and now; we are concerned about **lateral** relationship, if we may be allowed that term. As far as the relatives are concerned, who are beyond the second degree in the ascending and descending scale, the present brief limit of life puts the matter nearly always, if not always, out of the question.

There may seem to be much assumed and little proven in the above; but that it is correct to take the words "flesh of his flesh" in this sense will be especially patent from the context of Lev. 18, 6. Verses 1-5 are evidently introductory; verses 6-16 contain a general rule concerning relatives not to take in marriage, and explanatory examples; verses 17-23 contain prohibitions of unnatural and brutal vices, on account of which the land of the Canaanites was defiled; verses 24-30 form the conclusion. The chapter is correctly and naturally cut off from chapters 17 and 19, seeing that 18, 1, just as 19, 1;

begins: "And the Lord spake unto Moses, saying"; also the entirely different subject matter shows this.

To proceed with the general rule concerning relatives not to marry. The term of comparison between marriage and the rule is the uncovering of the shame. It is forbidden to do this with father and mother, v. 7 (first degree); with the stepmother, v. 8 (second degree); with the sister, v. 9 (first degree); with the grandchildren, v. 10 (second degree); with the stepsister, v. 11 (first degree); with aunts, v. 12-14 (second degree); with the daughter-in-law, v. 15 (second degree); with the sister-in-law, v. 16 (second degree). It is clear that these examples make it prohibitory to marry a person, related in the second degree. They are the "flesh of one's flesh," the nearest relatives of the nearest relatives; they are "near of kin," "naechste Blutsfreudin."

The objection, indeed, is offered, and apparently it is well taken: that verse 18 of the chapter evidently implies a negative answer to the question, seeing that it is there specified that the sister of the wife, **while the latter is still living**, should not be taken in marriage, so that only the sister of the *living* wife, not the sister of the *deceased* wife is an illegitimate person to take in marriage. To which, first of all, this: Verse 18 evidently does not refer to examples which are to make clear the meaning and intent of verse 6, but to the unnatural, shameful vices mentioned in verses 17-23. Not until the close of verse 17 we find the words זִמָּה הוּא: "This would be a low vice," namely, to have in marriage one's wife and at the same time her daughter, or her grandchild. Thereupon follows the troublesome verse 18, and naturally the act mentioned in it comes under the same condemnation as a low vice, together with the things mentioned in verse 17 and 19-23. Verse 18, moreover, literally would read thus: "And a wife besides her sister shalt thou not take as a co-paramour, to uncover her shame, while she yet lives." In the word "co-paramour," or, as the Authorized Version has it, "to vex her," lies the point, not in the words, "while she yet lives." To bring about the vexation so notable in the case of Jacob's two sister wives—therein lies the vice. Of course, the jealousy or vexation can only be possible while she is living; this is the import of the phrase, "while she yet lives."

In verse 17 it is forbidden to marry the children of the wife, which she has from a former marriage, yea, even grandchildren. Now the children of a wife from a former marriage are not in the least more closely related to one than her sister, and if the grandchildren of the wife, which are **her** grandchildren—therefore, third degree, whereas they would be second degree, if they were **his**—are not to be taken in marriage, then much less her sister who is related to him in the second degree. Exception may be taken to saying “from a former marriage.” But there are two reasons for saying so: First, the plain statements—“her daughter,” “**her** son’s daughter or **her** daughter’s daughter;” secondly, otherwise plain adultery in the specific sense would be perpetrated with the penalty of being stoned; this cannot be the case, as this chapter does not speak of adultery, but of unlawful marriages. The same will apply to the uncle’s wife (third degree) in verse 14. In verse 16 it is forbidden to take the brother’s wife. She evidently stands equidistantly related to a man as the wife’s sister. If that is forbidden, this also is forbidden. It is perfectly safe here, again, to assume the brother as dead, because, otherwise, as stated above, adultery followed by the summary punishment of stoning would be the consequence. And likewise the daughter-in-law in verse 15. She is related in the second degree.

It will not pass, to object that the wife’s death severs the ties of relationship between the widower and the wife’s sister. If, as remarked to verse 16, it was the **deceased** brother’s wife, who was not to be taken, then the ties of relationship were not severed by death, and if not in that case, why here in this one? The fact that the life to come will not have marriages, according to Matt. 22, certainly does not imply that a relationship, communicated by marriage, ends with the death of the one or the other party to the same. In the life to come there will likewise be no relationship of blood in the strict sense; for if in the small beginning of that life here on earth there is little made of blood relationship, Matt. 12, 46-50, much less in the perfected life of the saints above in the kingdom of glory. But this, indeed, does not annul the divinely set relations of those united by ties of blood, while in this world. It would seem to suffice that God said, “And they shall be one flesh.” A relationship cannot be nearer; yea, it is the nearest. The popular sentiment about the difference of blood rela-

tion and marriage relation being so widely different and the very terms, **brother-in-law**, **sister-in-law**, do not tell us the truth about this matter. The closeness of union between Christ and His church, even as He describes it as the close union of vine and branches, so He also describes it as the close union of man and wife, not the supposed closer union of near blood relation. It is, after all, not so much the human physiology of sameness of blood, but far more than this, the dictum of Him who said, "Let there be light!" and there was light.

II.

The whole Bible is source and rule of faith and life, the Old as well as the New Testament. The prefigurations and shadows of things to come have not lost their significance, since the body has come. The legal binding force of these shadows in the ceremonial law is one thing, the truth in them, as substantiated by the coming of the body, is another. But aside from this the Old Testament contains the moral law, not only in the sum, in the Holy Tën Commandments; but the details and special applications are numerous and explicit. And this moral law is not found systematized and grouped, save in its summary, the Decalogue—but only here and there. This is but to be expected. The Bible is no system, but a historical revelation, occurring in gradual succession, given step by step. So we find Law and Gospel from one cover of the book to the other, and in the Old Testament we find ceremonial and moral law intermingled and interwoven; sometimes there is both in one and the same verse, as in the Third Commandment. To distinguish the one from the other is not only the possible, but also the blessed and very fruitful duty of mankind.

The book of Leviticus is in the main a book of ceremonial law, but not exclusively so. Anyone who would deny the validity of the argumentation used in attempting to show how far mankind dare go in the intermarriage of related individuals, because the same is taken from Leviticus, would only thereby betray that he had not read, at least not carefully read, the book. It contains much law, clearly moral in its nature, and hence binding on all mankind alike. It can be clearly shown that the prohibitions of the eighteenth chapter of the book are moral in their nature. It is not purely a Levitical book.

While the first 17 chapters of Leviticus contain very little law that is moral in its nature, anyone reading chapters 18, 19 and 20 will readily see that this portion is full of moral law, or else there is no such law in the Bible, and the New Testament itself would yet be under the shadows and prefigurations of the ceremonial law. The injunction to fear father and mother, to judge the neighbor in righteousness, to pay the poor laborers' wages promptly, to have just weights and measures, to honor the aged, to be holy as the Lord God is holy—all this is certainly moral law. Likewise the prohibitions of gross idolatry, of lying and tale-bearing, robbing and stealing, cursing the deaf and putting stumbling-blocks before the blind, blasphemy and false swearing, bearing grudge and hating, avenging one's self, adultery and prostitution, consulting familiar spirits and wizards—all these are evidently the moral law, and all of them occur in Leviticus; they cover most of the moral law and are probably more emphatically declared in the New Testament than elsewhere in the Bible. Nor is it by any means begging the question, to point out the fact, that many of these injunctions and prohibitions are used in our Short Explanation of Luther's Catechism to make clear the intent of the sum of the moral law, the Holy Ten Commandments. We have yet to hear of any objection raised to the use of these injunctions and prohibitions as proof passages in the catechetical instruction. Hence, it will not do to assert that the book of Leviticus is not an adequate source, whence information on our question may be drawn.

In passing, it might be well to remark that the name of the book, it seems, has prejudiced some very good people, notably among the laity. These should be taught and reminded that the name cannot stand against the contents. The name is given in reference to the general character of the book and it is true that about ninety-five per cent. of its contents is Levitical in their character. The name Leviticus is quite adequately given it, but is not inspired. It is of human invention, even as the five-fold division is such, or even as the divisions generally in the Bible into chapters and verses is a human invention. Indeed, the Jews, even after the fivefold division of the Pentateuch had been made, did not adopt names indicative of the contents of each division, but very conservatively adopted the first word of each division or

book as its name, and thus called this an ויקרא
“And—called” with which the book begins. And since Simon Magus, the heresiarch or arch-heretic, brought these Greek appellations into use, it might be wise to view them with suspicion and use them with caution, to the extent, at least, of drawing no far-reaching inferences from them. (Sic.)

Having shown that Leviticus is not purely ceremonial law, that moral as well as ceremonial law is found therein and that it is our duty to distinguish one from the other, by comparing Scripture with Scripture, it remains to show that chapter 18 is moral in its nature and its provisions binding on us and all mankind. In doing so, let us recall what was said concerning the evidently correct division of the chapter. As is not always the case, this chapter really does begin a new subject, carries it out and does not carry it over into the next chapter; let us recall, also, that verses 1-5 are introductory, that 6-17 contain prohibitions concerning marriages among relatives, that 18-23 refer to shameful, brutal and unnatural vices; that the verses 6-23 form the body of the discourse; that, finally, verses 24-30 form the conclusion or peroration, so to speak, and refer in a closing way to the main body of the discourse, 6-23, just as 1-5 refer to it in an introductory manner.

Now the Lord cast the nations out of the land of Canaan, because they had defiled themselves and the land by the very things prohibited in verses 6-23. The land was so defiled that it spued and vomited them out on account of **these** abominations. And whosoever committed any of these abominations was to be cut off from among his people. Would a transgression of laws merely ceremonial have been followed by such a penalty? A Jew himself would not have been visited by such a dreadful curse for disobeying what was merely ceremonial or political, much less a Gentile. The penalties and punishments show that in chapter 18 we are dealing with moral law.

Moreover, it was not a Jewish nation that was spued and vomited out by the land, but the heathen inhabitants of Canaan. Hence the transgressions must necessarily have been disobedience to laws binding on them as well as on the Jews. But it is only the moral law that is so binding, and hence their transgressions in entering forbidden and unlawful consanguineous marriages and com-

mitting unnatural, unlawful lusts must have been transgressions against the moral law. Moreover, even the stranger sojourning among the Jews was obliged to observe these prohibitions (v. 26), not only the Jews themselves. But these strangers, who did not belong to the Jewish nation, were not bound to observe what was merely ceremonial, were not even permitted, for instance, to partake of the Paschal Lamb. What is binding on the stranger must be a moral law, followed, as it is, by such dreadful consequences as being spued and vomited out by the land. The word "whosoever" in verse 29, well borne out by the original, **כִּלְהֹשֶׁר** makes the prohibition generally and universally binding, being immediately preceded by the reference to even the stranger.

It might be questioned yet, whether "any of these things." **נִכְלֵהֶלֶה** refers merely to the unlawful and hideous lusts mentioned in the few verses preceding verse 24, or whether it refers back to all prohibitions included in the verses 6-23. But in verse 3, especially, reference is made to the inhabitants by way of introductory, general prohibition, as in verses 24-30 reference is made to them by way of holding up their punishments. There is no reason for limiting the phrase to the more heinous-looking vices. It evidently refers to the whole body of prohibitions. We have no right to limit a phrase by reason of a distinction founded merely on the dictates of reason and human aesthetics. We must find out the limitations of phrases, intended by the Holy Author, who has indicated the limitation here by what precedes the main body of the discourse.

III.

All marriages with relatives in the second degree are forbidden, and yet God made an exception to this in Deut. 25, 5-6, where He declares it as His will that, whenever a man dies without offspring, his brother shall marry his widow, in order that "his name be not put out of Israel." Under these circumstances, on this condition and for this purpose, marriage of the brother's widow was not only not forbidden, but expressly enjoined. Clearly this degree of blood relation is the same as that of the sister of the deceased wife.

Be it borne in mind, that God Himself made this exception. He is not bound by His law, because He is abso-

lutely the Lord. At the present day there is much prating and babbling about the immutability of God's laws, notably so with regard to the laws of nature or the physical law of the universe. In the first place, can man in every case be certain as to what is physical law? Is his science infallible? Secondly, which is the greater, the Omnipotent Author of these laws, or the laws themselves? Evidently, any scientist must concede that even in human spheres of activity, the authors of law are above law itself, greater than the laws. Much more will everyone who has not been severely afflicted with the very prevalent disease, self-conceit and pride in things human, and who to any degree can rightfully claim the virtue of being God-fearing, must and will acknowledge that God is infinitely greater than any law He has made, no matter what the nature of such law may be.

As in the physical, so in the moral domain God is infinitely greater than His law. He may and does kill as the Author and Lord over life. He as Lord of the estate of marriage may and does rend asunder the marriage bond. He may and does take our goods from us and sets on fire the structure of our hands by an electric spark. And yet all the while it would be useless to deny it, He is holiness itself. This is because He is the absolute and sovereign Lord. Thus He has made ceremonial law, and again He has repealed the same, at least, so far as its legal obligatoriness goes. The substance prefigured and foreshadowed by it, of course, stands, because this is the substance of His everlasting Gospel, the body, Christ.

God has gone further and made exceptions to His moral law, even for mankind on which He imposed the same. Thus He demands obedience to parents, but exempts from it, when these parents demand of their children that which clearly contradicts His Word. He prohibits killing, but still demands that His minister, the civil government, shed the blood of him who has shed blood. He founded the marriage estate and wills that marriage ties be kept unbroken, but still He allows divorce, when the one or the other has committed fornication. He enjoins that we feed the hungry, but yet ordains that he who will not work shall not eat. And thus many examples might be adduced to show that and how God makes exceptions to the moral law, which He gave and which is His, and with regard to which He is the Lord, as He always adds, "I am the Lord."

The fact, therefore, that God has made an exception to the law concerning the consanguineous marriage, prohibited in Lev. 18, 16, does not weaken the force of the prohibitions of that chapter. It even goes to show that the law is correctly so given as elucidated. It does not matter that anyone should rejoin, that rules and not laws, have exceptions. The laws, of whatsoever nature, have all the exceptions that God has made. They only allow no exceptions of our invention and make. It is mankind that is bound by His laws, just as He made them, and it is mankind that is suffered to make the exceptions only which He has made.

THE MOSAIC ACCOUNT OF THE CREATION.

BY REV. WM. HOHBERGER, SHAKOPEE, MINN.

III.—THE MOSAIC ACCOUNT OF THE CREATION IS NOT SCIENCE.

Science is "accumulated and established knowledge which has been systematized and formulated with reference to the discovery of general truths or the operation of general laws; knowledge classified and made available in work, life, or search for truth.—Webster.

The Biblical creation story is not:

A.—Geology. "Geology is the science which treats: (a) Of the structure and mineral constitution of the globe; structural geology. (b) Of its history as regards rocks, climates, life, etc.; historical geology. (c) Of the causes and methods by which its structure, features, changes and conditions have been produced; dynamical geology."—Webster.

Geologists are divided into three classes:

1. Neptunian, who maintain the aqueous theory of the origin of rocks.
2. Vulcanian, who maintain the igneous theory of the origin of rocks.
3. Metamorphic, who maintain that chemical, thermo-electric influences were the chief agents in forming the earth's crust.

Moses was not ignorant of the influence of water in forming the earth's crust (see Genesis 1, 2. 6. 7. 9. 10); nor of the influence of fire (see Gen. 1, 2. 3. 9); Ps. 104, 7, is

ofttimes quoted as hinting at electric, chemical agencies in the work of creation. But Moses was not a geologist. It is not to water, nor to fire, nor to chemicals and electricity, but to the Almighty Elohim he ascribes the honor and power of creating, making and forming the universe and all things therein. Moses did not commit the fallacy of modern geologists who study God's work of preservation, and after having secured data and figures concerning the formation of deltas, sediments, etc., come to the conclusion: It requires so long a time for things to form now, hence it must have taken a correspondingly long time for them to form in the week of creation. When men build a house they exert their powers and use their tools in a much different and quicker way than when they keep it in repairs. Should not Elohim the Framer of the Universe have used his laws and powers of nature differently in the week of creation than now, when all things are finished? Even in His divine providence God does not always work alike. His tornadoes and cyclones do His work much quicker than His gentle breezes and refreshing showers.

B.—It is not astronomy. "Astronomy is the science which treats of the celestial bodies, of their magnitude, motions, distance, periods of revolution, eclipses, order, constitution, physical condition, and the causes of their various phenomena."—Webster.

The Mosaic account of the creation treats of the genesis or origin of the celestial bodies; it does not say anything about their magnitude, except that it calls the sun the greater and the moon the lesser light; all astronomers will agree with Moses in this. But the Biblical creation story does teach that the earth is the center of the universe. In the first account of the creation, man, the chief inhabitant of the earth, is the end, the grand object (Zielpunkt) of creation. In the second account of creation this terrestrial creature is the center of all creatures. The elephant is much larger than a babe, yet the babe is the grander creature. The sun may be 1,250,000 times larger than our earth and Sirius 1,200 times as large, yet the Bible speaks geocentric. And the incarnation of Christ and the fact that He has once for all assumed our human nature is sufficient evidence of the Biblical geocentric idea. Thales and Ptolemy, two great astronomers living 640 and 130 years B. C., held that the earth is the center of the universe. Copernicus claimed

to have exploded their ideas. Kepler claims the credit of having divested the Copernican system of its absurdities. Newton. Herschel, Galilei Galileo, Bradley and others claimed grand discoveries; and probably some great astronomer of our time or of the near future will explode many of the pet theories of these great men. A sound exegesis will not be influenced by the changeable theories of astronomy.

C.—It is not botany. It is not the science "which treats of the structure of plants, the functions of their parts, their places of growth, their classification and the terms which are employed in their description and denomination."

Botanists, as well as geologists and astronomers, may learn valuable facts from the Mosaic account of creation. For He who wrote the book of nature is also the Author of the Bible. Herbert N. Morris, A. M., D. D., says in his "Work-Days of God": "The vegetation of the earth, in the History before us, is described and comprehended under three general divisions: First, grasses; second, herbs yielding seed; third, trees yielding fruit. And here we have precisely the system adopted by botanists, after ages of study, as the true arrangement and classification of the vegetable kingdom. These seedless, and these seed-bearing, and these fruit-bearing plants, are identical with the acotyledons, monocotyledons and dicotyledons of Linneus, Jussieu, De Candolle and all modern botanists. And it is both curious and interesting to remark, that a system which it has taken centuries to mature, and which successive botanists have labored age after age to advance to perfection, should at last prove the very same as that enunciated by Moses thirty-three centuries ago, and that naturalists, after wandering for thousands of years more and more from this true system, should gradually and unconsciously have returned to it, and never discover the identity until after the return was made! Have we not, then, in this fact, a pleasing evidence, and one altogether above suspicion, that the pen which traced the history of creation was guided by Him who designed and created the whole vegetable world?"

The classes of plants are indicated, but nothing is said of their orders, genera and species; nor does Moses mention the functions, places of growth, etc., of the various kinds of plants. He did not wish to write a treatise on botany.

D.—It is not zoology. "Zoology is that part of biology which relates to the animal kingdom, including the structure, embryology, evolution, classification, habits, and distribution of all animals, both living and extinct."—Webster.

The great classes of animals are indeed indicated in the Mosaic account of the creation; there are: The *sheretzim* of the waters; the flying *sheretzim*; the *nephesh chayyah* (moving, creeping creatures); the *Behemah* (cattle, dumb animals); the *Remes*; the *chayyah* of the earth (wild, roving animals); and, finally, man. Moses gives us the order in which God created the animals, zoology divides the vast animal kingdom into six sub-kingdoms, bringing those together which have similar peculiarities. Thus zoology speaks of vertebrates, articulates, molluscs, echinodermatons, coelenterons and protozoöns.

IV.—THE MOSAIC ACCOUNT OF THE CREATION IS NOT TRADITION.

"Tradition is the unwritten or oral delivery of information, doctrines, practices, rites and customs from father to son, or from ancestors to posterity; the transmission of any knowledge, opinions, or practice, from forefathers to descendants by oral communication, without written memorials."—Webster.

There cannot be a doubt concerning ancient traditions of the creation. Such a tradition, undoubtedly, was handed down from Adam to Noah and from Noah and his sons to the post-diluvian generations of men. And considering the great age of Adam it is very probable that this tradition remained pure and free from all corruptions of adding to and taking from. Moreover, it is very likely that Moses was familiar with the traditions of the creation as they were handed down from Sem to Abraham and to the children of Israel. But, in view of the many sins and of the depravity of Israel during their Egyptian captivity, it is more than probable that they corrupted the traditions which were delivered unto them. We cannot admit that the Mosaic account of the creation is merely a tradition, not even a purged tradition. Admitting this, who could assure us that it has been sufficiently purged or that it is entirely free from human corruptions, alterations and additions?

Von Hofman considered Genesis 1 as tradition, viz: As the expression which Adam gave of the impression he received when, by the way of reflection and deduction, he viewed the grand work of creation. This information was, according to Von Hofman, delivered down to the time of Moses. But the book of nature was not so easily read by man, even in the state of integrity, as to render possible such accurate reading. Delitzsch, therefore, assumes that God revealed unto Adam the modus, progress and design of His creation. Since, however, the very best of creation traditions contain human inventions, we cannot place the Biblical account into a common category with them. Many of the heathen cosmogenies already referred to are grossly altered traditions. Creation traditions of a purer stamp are found among:

(a) The Persians. According to the Avesta Ormazd and Amchaspands created the world, viz., heaven, water, earth, trees, animals and men in six periods of time, observing a Sabbath after every period. See Delitzsch Com. on Genesis, p. 80.

(b) The Etrurian tradition. Suidas quotes from an Etrurian history, that God created the world in six periods of time, each period extending over 1,000 years. In the first millenium he created heaven and earth, in the second the firmament, in the third the seas, the water and the dry ground; in the fourth sun, moon and stars, in the fifth, birds, fish and beasts, and in the sixth millenium he created man.

(c) Among the Babylonians. Mr. Sayce says of the Babylonian creation story: "We find an original chaotic existence and an original water in Genesis as well as in the Babylonian accounts. Similarly, we find an essential agreement in the conception of creation, as the arranging of already existing matter, in the idea of a separation between heaven and earth, and in the thoughts of the uniting of divine life with earthly dust at the creation of man." And another author says: "The story (Babylonian creation story), so far as I can judge from the fragment, agrees generally with the account of the creation in the book of Genesis, but shows traces of having originally included very much more matter. * * * The race of human beings are called Admi or Adami, which is exactly the same name given to the first man in Genesis. * * * The dragon which leads man to sin is an embodiment of the spirit of chaos or disorder which

was opposed to the deities at the creation of the world.
* * * The fragments show that in a period from B. C. 2000 to 1500 the Babylonians believed in a similar story to that in Genesis. It appears from the tablets that all these legends were 'traditions' or 'stories' repeated by word of mouth, and afterwards committed to writing; they are liable to vary, sometimes very widely. Thus many different versions of a story arise, and there can be no doubt that this was actually the case with the creation legends."—"Rays of Light From All Lands."

(d) Chaldean Genesis. (Fragmentary.)

"When above were not raised the heavens,
And below on the earth a plant had not grown up;
The abyss also had not broken up their boundaries;
The chaos (or water) tianat (the sea) was the producing-mother of the whole of them," etc.

"When the foundation of the ground of rock (thou didst make)

The foundation of the ground thou didst call * * *

Thou didst beautify the heaven * * *

To the face of the heaven * * *

Thou didst give * * *

Above the sea which is the sea of * * *

In front of the esara (firmament) which I have made.

Below the place I strengthen it.

Let there be made also e-lu (earth?) for the dwelling of [man?]"

1. It was delightful, all that was fixed by the great gods.

2. Stars, their appearance (in figures) of animals he arranged.

3. To fix the year through the observation of their constellations.

4. Twelve months (or signs) of stars in three rows he arranged.

5. From the day when the year commences unto the close.

6. He marked the positions of the wandering stars (planets) to shine in their courses.

12. The god Uru (the moon) he caused to rise out, the night be overshadowed,

13. To fix it also for the light of the night, until the shining of the day.

19. When the god Shamas (the sun) in the horizon of heaven in the east.

20. * * * formed beautifully and * * *
21. * * * to the orbit of Shamas was perfected.
1. When the gods in their assembly had created * * *
2. Were delightful the strong monsters * * *
3. They caused to be living creatures * * *
4. Cattle of the field, beasts of the field, the creeping things of the field.
5. They fixed for the living creatures.
6. * * * cattle and creeping things of the city they fixed.

On the seventh day he appointed a holy day,
And to cease from all business he commanded,
Then arose the sun in the horizon of heaven in (glory).
—Pulpit Com.

(e) The Book of Enoch. This book was written originally in Aramaic by a native of Palestine in the second century B. C. It contains many ancient traditions and myths concerning the creation. The book has five parts. The first treats of the fall of the angels and of Enoch's journey through the earth and through Paradise in the company of an angel who initiates him into the secrets of nature. The second contains an account of things said to have been revealed to Enoch concerning the heavenly and spiritual region; the third treats of astronomy and the phenomena of the seasons; the fourth discourse on the coming of the Messiah; the fifth contains exhortations.

V.—THE MOSAIC ACCOUNT OF THE CREATION IS NOT THE RESULT OF A VISION OF A SERIES OF CREATIVE TABLEAUX.

Prof. Kurtz is the author of the version theory of the account of the creation. He assumed that God showed either Adam or Moses or both of them visions ("rückwärts gekehrte Visionen oder eine Reihe von Visionen") in order to reveal unto them the facts concerning the creation.

We do not find any indication that Moses saw what he wrote, nor that he "was in spirit" and heard the divine fiat: "Let there be." God did not always show the inspired writers visions, nor did He always cause them to dream dreams in order that He might reveal His thoughts unto them. We know that He spake with Moses "face to face as a man speaketh unto a friend."—Ex. 33, 11.

A different view of the vision theory is taken by the Pulpit Com. With respect to Kurtz's vision theory it says: "As to the precise manner in which it (**the inspiration of Genesis**) was imparted to its author, The Vision Theory of Kurtz, though declared by Kalisch to be "a complicated tissue of conjectures and assumptions utterly destitute of every, the faintest and remotest, Biblical foundation,' is perhaps, with certain modifications, the best. Rejecting the idea of a series of creative tableaux without any solid substratum of actual fact, there is clearly nothing in the nature of the case to discredit the hypothesis that the far past may have been disclosed to the writer of this ancient document in the same fashion as we know the remote future was discovered to the later prophets. On the contrary, there is much in Scripture to warrant the assumption that, as Daniel heard 'the speaking between the banks of the Mai,' and received dream-revelations of the four great world monarchies, and as John beheld visions and heard voices concerning the things which were shortly to come to pass, so the Jewish lawgiver, or the primitive Nabi to whom this revelation was imparted, may have beheld in sublime panorama the evolution of the light, the uplifting of the atmosphere, the parting of the waters, the placing of the orbs, the filling of the land, sea and sky with life, while he listened with awe-struck silence to the voices of Elohim, as they were uttered at the opening of each creative day. Something like this, Prof. Lewis aptly remarks, appears necessary to explain the reception by the prophet's mind of those ineffable ideas of which previously he had no types or conceptions."

VI.—THE MOSAIC ACCOUNT OF THE CREATION IS HISTORY.

The Biblical creation story is a systematic, written account of events affecting not only one nation, Israel, but all nations. In chronological order it relates the creative work of Elohim and makes mention of the divine institutions of the Sabbath and of marriage. The Pulpit Commentary declares: "That this initial section is not history is apparent from the circumstance that the occurrences it describes belong to a period of time which antedates the dawn of history."

But if the creation of man and the acts of men are taken to be the dawn of history, it must at least be con-

ceded that the account of the sixth work day of God is history. But it is not necessary to thus restrict the word history. We may define history as a written account of actual events regardless of their being caused either by God or by man.

Genesis is a book of histories; it is, therefore, appropriate that the initial chapter should also be history. The histories of Genesis may be classified in: The Antediluvian, the Postdiluvian, and the Patriarchal. There are ten Tol'doth or generations spoken of in Genesis, viz:

1. The Tol'doth or generations of the heavens and the earth, ch. 2, 4—4, 26.

2. The Tol'doth or generations of Adam, ch. 5, 1—6, 8.

3. The Tol'doth or generation of Noah, ch. 6, 9—9, 29.

4. The Tol'doth or generation of she sons of Noah, ch. 10, 1—11, 9.

5. The Tol'doth or generation of Shem, ch. 11, 10—26.

6. The Tol'doth or generation of Terah, ch. 11, 27—25, 11.

7. The Tol'doth or generation of Ishmael, ch. 25, 12—18.

8. The Tol'doth or generation of Isaac, ch. 25, 19—35, 29.

9. The Tol'doth or generation of Esau, ch. 36, 1—37, 1.

10. The Tol'doth or generation of Jacob, ch. 37, 2—50, 26.

In the history of the Tol'doth of the heavens and the earth, Lange, Kalisch, Dana and others have noticed the following division into two triads, each of which begins with the making of light and ends with a double creation:

1. Light,

2. Air,

Water,

3. Dry Land and Plants,

4. Lights,

5. Fowl,

Fish.

6. Animals and Man.

THE FIRST WORK DAY OF ELOHIM.

Genesis I, 1-5.

1. In the beinning God created the heaven and the earth.
2. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.
3. And God said, Let there be light; and there was light.
4. And God saw the light, that it was good; and God divided the light from the darkness.
5. And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day.

TRANSLATION OF LANGE'S VERSION.

In the beginning created God the heaven and the earth. And the earth was there void and deserted, and deserted and void, and darkness extended over the primal flood; and the spirit-breath of God hovered (life-begetting) over the waters. And God said: There be light! And there was light. And God saw the light (conscious teleological creating; festive pauses. The beauty of light) that it was good, **הוֹרֵא**, good and beautiful, like the Greek *καλόν* beautiful and good). And God divided (made a division) between the light (the shining element) and the darkness (the shading element). And God called the light Day and the darkness he called Night (fountain of day, fountain of night). And so it was evening and it was morning (i. e., when this division was going on one day of God drew to an end) the first day. [One day here for first day.]

Genesis I, 1:

"In the beginning God created the heaven and the earth."

These words are not a summary of the entire account of the creation. They do, however, reveal what was the initiation of the first day's work.

1. Delitzsch says in his *Commentar zur Genesis*, dritte Auflage, p. 92: Verse 1, according to the old testamental form of writing history, gives a summary of what follows in this chapter. The Pulpit Commentary

also shares this view. It claims that "the formula, 'and God said' with which each day opens, points to verse 3 as its proper terminus a quo, which the beginning absolute may have antedated by an indefinite period." But Exodus 20, 11, "For in six days the Lord made heaven and earth, the sea, and all that in them is," clearly show that the heaven and the earth, without form and void, cannot have been created before the first creative day.

2. Luther says in his sermons on the creation, delivered A. D. 1528: Here a great question arises, namely, whether what is recorded before verse 3 belongs to the first day of creation or whether it is merely a summary. It seems as though day one had its beginning when God said: Let there be light. Now we have afore said that nothing created could have existed before the beginning. The beginning, therefore, must have occurred in the night. The morning began when God said: Let there be light. Before this it was dark. Hence the night is the first part of the day; this the Scriptures corroborate in various passages. According to the calculation of the Jews, the day begins in the night, when it is dark, and continues until the following evening. Seeing, then, clearly from the text that there was no light in the first part of the first day, but only night and darkness, which continued until the morning, when God divided the night from the day, we must compute, as the text has it, that the evening and the morning, i. e., night and day, were the first day.

They who place the terminus a quo in verse 3 must needs come into conflict with Ex. 20, 11. But if the creation of heaven and earth in their rude and crude state, and not only the creation of light, occurred on day one why, it may be asked, did not Moses indicate it with the customary formula: "And God said"? We hold, that it would not have been a good beginning wherewith to open the initial part of Genesis 1 to write: In the beginning God said: Let there be the heavens and the earth. It is the "bara" the creation ex nihilo which Moses desired to emphasize at the very outset.

Genesis 1, 1-2.

"In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters."

Many exegetes and scientists consider these two verses as containing a description of a preceding cosmos which God had created, but which was destroyed either by satanic influences or by geological catastrophes. A sound exegesis cannot accept this hypothesis of a double creation, because the conjunction "we," and, in verse 2 so closely connects verses 1 and 2 as to clearly set forth the fact that the earth as it was originally created was indeed without form and void. A wreck, a ruin of a first cosmos is not indicated.

Prof. Kurtz, in one of the earlier editions of his "*Bibel und Astronomie*," asserted that the divine revelation leaves two large pages blank between the first and second, as well as between the second and third verses of Genesis, chapter one. On these blank pages science should be permitted to write whatever it desires to record in order to fill out the natural historical vacancies which revelation has omitted as not belonging to its scope.

Many men in the scientific and in the religious world have written on those imaginary blank pages in Genesis their dreams and imaginations of what transpired in the preceding cosmos which was totally wrecked and ruined before day one of the Biblical account of the creation of this present world.

Herbert N. Morris, A. M., D. D., formerly professor of mathematics in Newington Coll. Institute; author of "*Present Conflict of Science With the Christian Religion*," and of "*Work-Days of God; or, Science and the Bible*," says in the last-named book: "Having now conveyed to the reader a general idea of the manifold and marvelous revolutions through which our globe passed during its pre-Adamite history, we proceed to notice somewhat in detail its physical aspect, its climate, its vegetation and living occupants, during the great periods into which geologists have agreed to divide that history."

I.—LAURENTIAN PERIOD.

"What length of time, what unmeasured periods elapsed from the creation of nebulous matter (if such was the origin of things), till it was gradually condensed and formed into a matter globe; or what ages upon ages more passed away before that glowing sphere was so far cooled as to allow water to rest upon its scoriated surface: or, how long still it required to reduce from degree to degree the temperature of those boiling seas so as to ad-

mit of the existence of either plants or animals, we have no means to determine, no grounds, indeed, even for conjecture, beyond the fact that each of these formative stages, from the nature of things, must have occupied a period of immense duration. At length, however, our planet reached this latter condition, and the reign of heat passed away; water settled and spread over its surface in one continuous ocean. In process of time the solid crust beneath this was thrust up, at different points, to form island groups, or in more extended tracts, to lay foundation of future continents. These upheavals were composed of what geologists have named Laurentian Rocks, which are the oldest and deepest formation known to man. These rocks are highly crystalized, and by their structure plainly indicate the fiery womb from which they have been born * * * their thickness has been estimated to be no less than 30,000 feet. In these are found immense deposits of iron ore."

In the Laurentian period, the earth was a globe of high temperature, seething atmosphere, and obscured sunlight * * * small portion of dry lands * * * frail and humble vegetation * * * few living tenants, one of which was that little gelatinous creature named Eozoon, i. e., Dawn-animal, as being the first ray of life that appeared in our world ("by some geologists it is believed to be a species of gigantic Foraminifera, but others consider it a concretion without organic structure."—Webster).

II.—CAMBRIAN PERIOD.

"The wide and comparatively level bottom of the Laurentian ocean was, as just stated, disturbed and thrust up into islets and those bold rocky ridges which were to constitute the beginnings of coming continents. Numerous and intense volcanic eruptions * * * throwing out vast quantities of molten materials, together with immense beds of ashes which were worn and washed and spread over the ocean beds, and became consolidated into rocks, layer upon layer * * * and have received the name of Cambrian Rocks. * * * Depth of these rocks is estimated at 5,000 feet.

"In the lower depositions of the Cambrian, traces of life are few, being chiefly of marine plants and worms; toward the middle a greater number and variety appear; and in the upper a still greater abundance. Among these are found little bivalve shells, Lingulæ * * * these little

creatures remain the same to the present day. In the muddy bottoms of the Cambrian seas swarmed numerous crustaceans, the most noticeable being the Trilobite. Of this animal, 442 species have been discovered. All are provided with a broad oval head-plate or shield, serving as a plough-share, to burrow and hide in the mud. * * * Of animals contemporaneous with the Trilobite there have been discovered the remains of 6 species of corals, 4 of starfishes, 29 of worms, 193 of mulloscoids, 12 of bivalves, 172 of univalves, and 65 of nautili and cuttlefishes, 27 species of sponges, and 22 of marine plants..

"Another interesting discovery of these rocks is that of rain marks, ripple marks and shrinkage cracks."

III.—SILURIAN PERIOD.

"Toward the close of the Cambrian age extensive and important movements of the dry land took place; and these agitations of the earth's crust continued far into the Silurian. The great American plateau was sometimes more deep submerged, and sometimes raised so as to be covered only by shallow seas."

The Silurian was a period embracing uncounted ages. * * * Deposits of its oceans more than a mile and a half deep. * * * Corals, shells, crinoids and other animal remains constitute much of the matter of these deposits. A few inches of these often form the grave of many generations.

"In the course of time many and extensive volcanic outbursts took place, which laid the foundation of numerous groups of islands. At the same time, the little polyps, in busy myriads, were equally efficient in building up other islands, and even extensive reefs that in after ages were to form part of the framework of the larger continents. At that date the site of coming America presented the aspect of a coral sea, studded with isles of every varied form and size.

The most remarkable among the coral workers was the *Beatricea*, which grew like a great trunk of a tree, 20 feet or more in height, its solitary animal at the top like a pillar-saint . . . and multitudes of corals clinging like mosses to its sides. The seas abounded with crinoids, or stone-lilies, *glyptocrinus*, *orthoceratites*, *euripterids*. Vertibrates, or back-boned animals were introduced at the close of this period.

"No less than 8,897 different species of creatures found in the Silurian formation are catalogued; and of these only 972 are known to have lived in the Cambrian.

IV.—DEVONIAN PERIOD.

The Devonian was a period of many and great changes, and brought on more varied conditions of land and water and climate than had existed before. In its earlier ages extensive tracts of ocean beds were upheaved into dry land. Volcanic eruptions, terrific earthquakes creating tidal waves, then a settled condition of nature followed each other. The animals of this period were the euripterids, the pterygotus, having antennae armed with powerful claws and being six feet in length, nearly two in breadth, a veritable prince of lobsters. A vast army of diverse kinds of fishes, some clothed in armor of broad plates, others in shining enameled scales. The asterolepis, or star-scaled, was some twenty feet long and armed with strong and trenchant teeth in two rows. The Dinichthys had a head more than a yard long and half a yard wide, with bones of extraordinary size and strength.

Plants appear in great plenty. There are the Lepidodendra, gigantic club-mosses, the Cyclostigma, with their cable-like roots and rigid leaves; the Sigillariæ, with their forking stems; the Calamites, gigantic and overgrown mare's-tails; and the Prototaxites, "one of the wonders of the Devonian land, and whose leaves and fruits would be worth their weight in gold in our museums, could we only procure them."

"No sound of voice, no tramp of foot ever broke the silence of this period. Nor beast nor bird had yet been awakened into being. A few large insects, some resembling our may-flies, and a few possessing the chirp of the grasshopper, were all, as far as known, that enlivened or relieved those primeval solitudes. Over these strange and silent scenes extended a sultry atmosphere, loaded with heated and rising vapors, rendering pale the sun at his meridian, and creating a daylight that was sombre and ominous."

V.—CARBONIFEROUS PERIOD.

"As time rolled on, the continents were slowly lifted up from the water and the extent of the dry land was much increased * * * A wondrous and abounding

vegetation flourished in all latitudes. The atmosphere, being loaded with vapor, was rich in carbonic acid and most favorable to the growth of huge trees and ferns. The tangled forests of *Lepidodendrons*, *Lomatophloyos*, *Calamites*, etc., were mown down by hurricanes, and then swept by floods into basins of lakes, and the deep, broad hollows of estuaries, where they were soon buried beneath deposits of sand and mud. As time flowed on other harvests grew, and were swept and strewn and buried over the former in like manner. Again, and yet again, in the course of centuries, did similar occurrences take place * * * the masses of vegetation were gradually hardened and chemically transformed into so many beds of coal.

The seas of this period swarmed with fishes, insects, and worms inhabited the forests. The alligators on the heated banks of mud filled the air with their hoarse and hideous bellowings.

The strata of this carboniferous age is no less than 10,000 feet in thickness.

VI.—PERMIAN PERIOD.

"The Permian was a rough and stormy period in the history of our world. It witnessed many stupendous struggles of the forces of nature, which brought on great changes in its physical aspect as well as in its natural productions."

"Two great causes were principally concerned in bringing about these revolutions: First, the cooling and shrinking of the central mass of the globe, and thus leaving the external crust without adequate support; the second, the unequal accumulation of weight from rock deposits, which, at such regions bore down the external shell to rest upon the molten mass below.

Great upheavals resulted, lofty mountains were formed and also many fractures and openings were made into which vast quantities of molten matter were exuded. By the mighty chemistry of nature the fractures of the earth's crust were filled with mineral wealth. Veins of tin, copper and lead, and mines of topaz, emerald and sapphire, are among the productions of this period of transformations.

Much of the gold, platinum and diamonds of the earth comes from the rocks of this age. Mostly all vegetation

and nearly all animals of the Carboniferous age were wiped out. The deposits of the Permian period are estimated to amount to 10,000 to 15,000 feet in thickness.

VII.—TRIASSIC PERIOD.

"In this period the relative proportions of land and water appear to have been much the same as in the preceding. In the northern hemisphere there were large areas of dry land, along the borders of which, especially in eastern America, there were still at intervals tremendous outbursts of igneous activity. In this age the Gulf of Mexico ran far north, and covered an immense extent of the level lands of the Mississippi valley; while the British islands existed as an archipelago of diminutive islets."

Masses of gypsum, magnesian limestone and great deposits of salt are formed. Ferns, various conifers, elegant palms, herbs, fine groves of calamites represent the flora; and great numbers of molluscs, among them the oyster and finally the Saurian reptiles represent the fauna of this age. Among the dragon animals were the nothosaurus, a marine crocodile, and the labyrinthodon, having four feet, the two fore feet being much broader than those behind; its head was from three to four feet long and protected by a bony shield; its jaws were furnished with strong conical teeth four inches in length; this animal sometimes attained the size of an ox."

VIII.—JURASSIC PERIOD.

"This period embraces one of the most important and interesting chapters in the history of the pre-Adamite world, both as regards its physical condition and living tenants. The proportion of land during the Jurassic epoch was much increased, and ere it had closed the continents had become more extensive even than they are at present; while during the same time several new genera of animals were introduced, comprising not less than 4,000 species, many of which were of the most extraordinary organizations as well as gigantic dimensions that ever occupied the face of the globe.

The earth was gradually cooling, the atmosphere was humid, the sun bright, vegetation luxuriant. The Plesiosaurus, the Ichthyosaurus, the Pliosaurus, marine and marsh Tortoises, Marsupials, Dragon-flies and bee-

tles, and the Belemnites are noted animals of this epoch. The Plesiosaurus had a head of a lizard, teeth of a crocodile, a neck of excessive length, resembling that of a swan, ribs of a chamelion, the paddles of a whale, and the tail of a quadruped. Its cylindrical body was twenty and more feet long. The Ichthyosaurus, often attaining the length of thirty feet, possessed the snout of a porpoise, the head of a lizard, the jaws and teeth of a crocodile, the vertebræ of a fish, the sternum of the ornithorhynchus, the paddles of a whale, and the trunk and tail of a quadruped.

IX.—CRETACEOUS PERIOD.

The verdant landscape and animated scenes we have been contemplating in the preceding age were not destined to remain, but, as had often happened before, were to pass away and give place to others. The period upon which we are now entering brought on great changes. In the Cretaceous or chalk period, the continents sank as they never sunk before, so that vast areas of them were brought down, and formed the beds of abyssal depths, tenanted by such creatures as live in the deepest recesses of our modern oceans. The Jurassic world changed and faded into those of the Cretaceous by slow and, it may be, insensible degrees. Of the plants and animals of the Jurassic period but a very small proportion of the species survived to see the middle of the Cretaceous. A great number of new species and of new genera, however, were introduced in their stead. The chalk seas were well stocked; sponges, foraminifers, schinoderms, star fishes, sea urchins and cephalopods abounded in all parts adapted to their respective existences. —The Dinosaurs were from 20 to 50 feet long. The Hadrosaurus was an immense biped from 20 to 25 feet high. Its legs were shaped like those of an ostrich, but were of an elephantine strength and thickness. Its motion was slow, but stately; with steps of six feet each it marched along the shore, or strolled among the trees, or occasionally rested, supporting itself on a tripod formed by its hind limbs and huge tail. —The Laelaps, a huge eagle-clawed biped, could run with great swiftness and leap 30 feet through the air, crushing to the earth under his gigantic talons some feebler Hadrosaur. The Cetosaurus was the giant of land-lizards; five feet four inches long were its thigh-bones. It stood ten feet high when on all fours and the length of its body was probably 50 feet.

"The great depression of this period must have been of very long continuance, since in Western Europe it sufficed for the production of nearly 1,000 feet in thickness of chalk, a rock which, being composed almost entirely of microscopic shells, is necessarily of extremely slow growth. At the close of the Cretaceous period there was a complete extermination of animal species in the sea and on the land."

X.—TERTIARY PERIOD.

"The opening ages of the Tertiary witnessed great changes of level, both in the Eastern and in the Western hemispheres. These, however, were not so general or extensive as those great changes of earlier times, but were of a more limited and local character, and were in progress at different dates. The continents at length assumed the outlines they present at the present time. Vast tracts of land sank beneath the waters of the ocean and were later again upheaved. So long were some parts submerged that the little nummulite shells no larger than a dime accumulated into the beds of rock several thousand feet in thickness. These shells are found in the Swiss Alps 10,000 feet above the level of the sea, in the Pyrenees at an elevation of 9,000 and in Thibet at an elevation of 16,500 feet.

All the mountain chains of Europe were in this epoch thrown up. The climate continued warm until the close. The vegetation approached that of the modern world. Greenland was a fair and verdant land.

One species of whale, named *Fenglodons*, were beasts of some seventy feet in length, and were so abundant in the Gulf of Mexico that when that part of the ocean became contracted within its present limits, their bony remains were left scattered over the surface of what are now the state of Mississippi, Alabama, Georgia and South Carolina. The large vertebræ, some of them a foot and a half in length and a foot in diameter, were formerly so abundant over the country in Alabama that they were used for making walls, or even burned to rid the country of them."—Mammals now became the dominant occupants of the globe. They were the thick-skinned animals called *Pachyderms*, the *Anoploterium*, the *Xiphodon* and the *Dinotherium*. The *Dinotherium* was a quadruped of elephantine form but more than elephantine dimensions. Its skull was three feet eight inches in length, and then covered with

flesh and skin, including the snout in front, it must have been at least five or six feet long, while its body, to be in proportion must have been as much larger than the present elephant as that animal is larger than an ox.

XI.—POST-TERTIARY PERIOD.

"The close of the preceding period is not marked off or divided from the opening of this by any sudden or great change, either in the elevation of the continents, or the extent of the oceans, or the character of the climate; but the one appears to have insensibly faded into the other. Hence much of the vegetation and many of the animals belonging to the former epoch are found to have prolonged their existence far into this. Gigantic elephants of nearly twice the bulk of those now existing in Africa roamed in herds over the British Isles. Huge Hippopotamuses, Wild Oxen, Deer, Horses, Boars, Wild Cat, Lynx, Leopards, Hyenas, Bears, Bats, Moles, etc., populated even the northern regions. The Glyptodons, turtle-like animals nine feet long, encased in a huge, rough shell; the Megatherium, with limbs like monstrous forest trees, three times as thick as the legs of the largest elephant, the print of whose fore-foot was about a yard long and twelve inches wide; that of the hind foot about half as long again; the Mylodon, a creature nearly as large as the Hippopotamus, but not quite as long, and the Megalonyx; these are the huge monsters of this epoch.

"From some unknown cause the climate of the globe had sensibly cooled before the close of the preceding period, and this mysterious lowering of the temperature went on steadily as the years and ages of this long epoch advanced. And, gradually, therewith the face of nature changed, too, and assumed the aspect of a summer season fading into the chill and clouds and sear of autumn. Vegetation dwarfed and animal tribes dwindled and died out. At length the cold became so severe and unmitigated that it brought on a train of results, in sea and land, such as untimely reduced the earth into a condition of barrenness and utter desolation.

"The picture which these changes present to the imagination," says Dr. J. W. Dawson, "is one of the most extraordinary in all geological history. We have been familiar with the idea of worlds drowned in water, and the primeval

incandescent earth shows us the possibility of our globe being melted with fervent heat; but here we have apparently a world frozen out — destroyed by cold, or doubly destroyed by ice and water.Glaciers form and bring on many and great changes; finally everything is frozen, life is extinguished totally and the earth is now without form and void, with darkening mists upon the face of the deep."

THE TEMPTATION OF CHRIST.

AN EXEGETIC-DOGMATIC-PRACTICAL EXPOSITION BY
DR. CARL GRAUL.

TRANSLATED BY PROF. E. PFEIFFER, A. M., COLUMBUS, O.

III.

RETROSPECT UPON THE PLAN AND CONDUCT OF THE TEMPTER.

The temptation of the first Adam to a certain extent implies *a priori* the temptation of the second Adam, for if it is true that Satan's envy brought sin into the world, the same envy of Satan will doubtless have endeavored to retain sin in the world, otherwise Satan must have ceased to be Satan. And it was quite natural that the tempter should have chosen that very time for his crafty assaults upon the Son of Man, inasmuch as a voice from heaven had just declared Him to be the beloved Son of God, in whom the Father was well pleased; and from this he may have inferred that the time was at hand for the fulfilment of the last clause of the angelic announcement at His birth, "Good will toward men." For that Satan gave the heavenly testimony at Jordan no sort of credence whatever, appears neither from the nature of the devil, for "the devils also believe and tremble," nor from his twice repeated, "If Thou be the Son of God," for these words may be regarded merely as an attempt to shake the Savior's faith in the divine testimony, even as he endeavored to induce the first Adam in Eden to doubt the divine injunction: "Yea, hath God said?" Yet we do not maintain that Satan fully believed the divine testimony, especially as the appearance of the Son of Man seemed to contradict this divine testimony to

His sonship with God; for though he, like the Jews, may *in thesi* have had knowledge of a suffering Messiah, he could *in praxi* realize it just as little as carnal Israel, as Christ had to say even to the disciples: "O fools and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things and to enter into His glory?" (Luke 24, 25, 26). We believe, therefore, that Satan was not quite certain of the matter, but that he wished to attain certainty, and the sooner the better, for the fear that hovers between hope and doubt has torment; and that, in case it would appear that Christ were really the Son of God, he wished to rob His sonship of its menace to his Kingdom by inducing Him to harbor an unfilial frame of soul and thus robbing Him of the good pleasure of God.

This he thinks he can accomplish in the following manner. He challenges the Savior to prove by a *deed* that He is the Son of God, and since this could be done either by Himself performing a miracle of divine omnipotence or by inducing God to perform one in His behalf, he demands first that He by His own creative power make bread out of stones, and then that He in dependence upon the protecting power of God cast Himself down from the temple, in order by the actual proof of His impotence or omnipotence, on the one hand, and of His being forsaken of God or supported by God on the other, to show whether He were the Son of God or not. Accordingly the tempter wished at once to discover the truth about the heavenly testimony, "This is My beloved Son," and at the same time he directed his temptation so that in case this were really true, he might bring to naught the second part of the testimony, "in whom I am well pleased," and thus also completely destroy the real significance of the first part. For it must have been plain even to Satan that, if he had once robbed Christ of the good pleasure of God, the angels would have sung in vain at His birth, "Good will toward men." If Thou art not able, he thought to himself, by miracles which Thou doest or which are performed in Thy behalf, to prove Thyself the Son of God, then I know that Thou art a mere man and my fear was groundless; but if • thou art in truth the Son of God, and wilt manifest Thyself as such by arbitrarily helping Thyself or presumptuously claiming the miraculous help of God, then I have practically destroyed Thee, and my fear will become groundless. This is the plan in the first two temptations that are introduced with the words, "If Thou be the Son of God." In the

third temptation, omitting these words, he evidently gives up his endeavor to attain certainty in regard to the first part of the heavenly testimony, the divine Sonship, and his attempt to withdraw from Christ the divine favor he converts into an attempt to rob the Savior Himself of His pleasure in His Heavenly Father. The treacherous suggestion to do or suffer to be done something apparently innocent now gives way to a deceptive promise before whose immensity the unnatural condition under which he agrees to fulfil his promise recedes to some extent, even as he garnishes the promise with many eloquent words, while he hurries away over the condition as quickly as possible.

It is interesting to notice how subtle and shrewd is the assault of Satan upon the filial disposition of the Lord. The foundation and centre of the filial mind is love, encompassed on either side by trust and fear, for love is proved by trust and preserved by fear; wherefore also Luther places fear and trust on either side of love: Thou shalt fear, love and trust in God aboveall things. Now we observe that the tempter actually aims his shafts upon these three elements, first upon the two wings, trust and fear, and then upon the centre itself, love. In the place of joyful trust in God he seeks to plant gloomy unbelief, and since he cannot bend that trust he exerts himself to overstrain it by endeavoring to displace humble fear of God for frivolous presumption (cf. Rom. 11, 20: "Thou standest by faith; be not highminded, but fear"). Finally, after this too has failed, he tries to supplant submissive love to God by rebellious idolatry. Accordingly Satan endeavored first to creep into the centre from two opposite points of the circumference, and when he cannot succeed in this he falls pell mell upon the centre itself, irrespective of consequences. In so doing he appeals to those sinful tendencies of depraved human nature, in the first temptation to the lust of the flesh, in the second to pride, in the third to the lust of the eyes. Through the lust of the flesh that is loath to fast he attacks the Savior's trust in God and tempts Him to sin against divine omnipotence; through pride that likes to make a display before others he seeks to destroy His fear of God and tempts Him to sin against divine holiness; through the lust of the eyes that delights to say, "All this is mine," he assails His love to God and tempts Him to sin against the divine majesty. And these three sinful tendencies of a depraved human nature stand in a similar relation to each other as do the three manifestations of a filial heart. As

trust and fear are wrapped up in love, so are the lusts of the flesh and pride involved in the lust of the eyes or covetousness, for the lust of the flesh leads to covetousness (James 4, 3: "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts"), and covetousness in turn leads to pride (1 Tim. 6, 17: "Charge them that are rich in this world that they be not highminded"), and greed is the root of all evil (1 Tim. 6, 10). Covetousness is therefore the culmination of the worldly mind, with carnal lust and pride on either hand, just as in the other case love is the centre, supported on either side by trust and fear.

A word yet in regard to the conduct of the temptor. St. Paul says that Satan can transform himself into an angel of light. So he does in this instance. First he plays the role of one who sincerely pities the Savior in His lamentable condition, He shall not longer suffer hunger; then the role of one who is eager to advance Him in His Messianic career, He shall show Himself in His Messianic glory unto the wondering multitude; and at last the role of an unselfish lover, He shall have all that is His. The good Samaritan who seeks out the Lord in the wilderness becomes a full-fledged saint who leads Him into the holy city upon the pinnacle of the temple, and finally even a gracious god who is willing to do exceeding abundantly above all that we can ask or think. But inasmuch as in the first temptation Christ employs a Scripture passage to smite and defeat Satan, the latter, with a show of piety, in the second temptation, anticipates the Savior in the use of that weapon in the hope of winning favor; but very soon, as Christ exposes the falsity of his use of Scripture, he discovers that he has ventured upon territory where he is not at home and therefore he discards the use of a Scripture passage in the third temptation. Then only, after being repulsed for the third time by the Word of God and being exposed in his role as an angel of light, he departs, for whoso resists the devil, from him will he flee.

APPENDIX.

*Showing how the manner of our Lord's temptation is repeated in the life of the individual and of the entire Church.**

The experience of the Head is still repeated in the case of the members only with this difference, that whilst the Lord came forth triumphantly from the threefold temptation, we often succumb because of our reluctance without reservation or condition to become vessels of His strength that is made perfect in weakness.

In our case too the tempter first appeals to the lust of the flesh which, as the most immediate of all the desires, is developed earliest. The child deems eating and drinking, the youth regards sensuous pleasures as his highest good, only that the so-called nobler natures seek these pleasures in the gratification of a refined, to a certain extent spiritualized sensuousness, in an inordinate love of art; as it is an undisputed psychological fact that sensuousness and fancy are closely related. When sexual love awakens in the young man who has attained maturity, there ensues in not a few cases a certain artistic enthusiasm. Love is a short art, says Jean Paul, even as art is a long love.

There is no temptation to which artists, when they make art their god, are more exposed than the lust of the flesh; many of them become inebriates and voluptuaries, as we learn from daily observation.

Again, the temptor appeals to pride that is developed in young manhood. The child and the youth want to enjoy, the young man wants to shine and prevail; and while the former are satisfied with ordinary companions without concerning themselves much about equality of rank, if only they are seeking the same pleasure, the latter is careful to associate only with his equals, nay, if possible, only with those of higher standing, that a ray of their splendor may fall also upon him. And as carnal lust often assumes a refined form in artistic pleasures, so ordinary pride and ambition not seldom pass over into the forum of complacent and arrogant self-righteousness.

*The author desires to preface the remark that he here leaves the field of Scripture interpretation in the strict sense and enters that of the typical application of Scripture. He should not therefore be accused of exegetical subtlety, whereas he only intends to draw some suggestive comparisons and resemblances.

Finally, the temptor also seeks to take occasion at man's covetousness which in a special measure is developed in maturer manhood and old age. The child and the youth who look out upon life unsuspectingly are satisfied if they can enjoy that which falls to their lot; the young man who makes his first appearance upon the stage of life wants to command respect and gain influence; the maturer man who has won for himself a secure place in the restless and busy world wants to possess, for he knows that without possessing he can neither fully enjoy nor prevail, and so he becomes a prey to greed, the love of money, the root of all evil. Hence it is that people who formerly, while they still occupied humble stations, manifested certain noble traits of character all at once seem to become base sneaks and flatterers. And as carnal lust runs out into a worship of art, and carnal ambition into haughty self-righteousness, so with covetousness is closely related inordinate thirst for knowledge, that intellectual greed which aspires to grasp and possess all the treasures of thought in order to consume them for its own pleasure or shine with them before the world.

The parallel, however, holds good also from the other side. As Satan in the case of Christ only aims at these three lower possessions, the body, honor and goods, in order to deprive Him of the highest of all possessions, God Himself, by assailing successively His trust in God, His fear of God and His love to God, so he does in the case of men in general. Those who make the belly their god he drives by destroying their health and property into faithless despair and incites them to help themselves in illegitimate ways, in extreme cases by suicide, wherefore also Dante puts suicide and spendthrifts in the same class. Those who have become slaves of vain glory he lulls through his incense of praise into proud security, so that they imagine that they, so highly honored by men, cannot fail either to stand accepted of God. The hearts of those who sacrifice to Mammon he thoroughly hardens by surfeiting them with earthly attractions and allurements and makes them idolatrous, for greed is idolatry.

Pursuing the parallel a little farther, we find that the despairing debauchee, whom Dante also consigns into a wild desert, and the hard-hearted miser prefer and seek solitude, only with the difference that the former revels in its frightful fancies while he, as from the depths of a wilderness, closes his eye to the world, whereas the latter seeks

its, the selfish pleasures, seeing that from his seclusion, as from a high mountain, he gloats in undisturbed enjoyment over the world and its glory lying at his feet. The proud Pharisee, on the contrary, wants to be seen by the admiring crowd, likes to have his praises sounded abroad and prefers most of all to show himself in the house of God; he also quotes the Word of God with much self-satisfaction, while the depressed rake is afraid of it, and the hardened miser despises it.

We have thus seen how the temptations of the author and finisher of our faith is a true type for all believers, inasmuch as the same threefold temptation extends through the life of every Christian, and that, if we keep in view only the general rule, in the same chronological order, nay, and if we allow some room for the suggestive play of allegory, even in a similar form. As the Head, so every individual member that is controlled by Him.

Moreover, it is a truth acknowledged also by modern science that everywhere in nature the whole is represented in the individual, and the individual is projected in the whole, in order that man, so easily distracted by the multiplicity of sensuous things, may learn to collect himself and to discern in the greatest as in the smallest the same hand of almighty love and wisdom that directs all toward one great purpose. The plant is reflected in the stone, the animal in the plant, and man in the animal. The great earth with its skeleton of rock, its softer covering of soil, its beds and bowels of more or less precious metals, its perpetual water courses may *cum grano salis* be regarded as an immensely expanded and somewhat disjointed human body, and man, on the other hand, as a condensed and compressed world. And as it is in nature, so in history. Here also the small is reproduced in the great, the individual in the whole. For as the expectant and precocious child likes to inquire after the mysterious whence and wherefore of things, so the first age of mankind, the Oriental, searched pre-eminently after the origin and purpose of all things, as it appears very plainly in the case of the Egyptians, Chaldeans and Persians, the true representatives of that first age. Their entire tendency and aim was wisdom with the by-way of superstition; everything in life and science they connected with a supersensuous deity; astronomy became astrology and physics became magic, and as the fanciful youth, for whose wide open eye the beautiful, plain, transparent what of things recedes behind the mysterious whence and where-

fore, bewitched, as it were, by the worlds charms, into which he looks with full consciousness for the first time, turns poet, so the second age, the Grecian, is distinguished for the pursuit of art with the by-way of sensuality. One has only to think of the Greeks, the true representatives of this age, who, instead of uniting the world in mystical contemplation with heaven, drew down heaven to earth through the charm of the plastic art and thus sought to fix the evanescent in permanent thought. As, moreover, the enterprising man, when he discovered that the beautiful world belonged only to him who had the courage to conquer it, hurls himself into the strife and bets and dares in order to win fortune, so in the third age, the Roman-Germanic, manly virtues assert themselves with the by-way of violence, as is shown by the Roman *virtus* and the virility of medieval knighthood. And as, finally, declining manhood, when energy begins to fail, is inclined to withdraw from the arena of life and to devote itself in sweet leisure to the quiet enjoyment of research, so now in the fourth age of mankind the scientific spirit with the by-way of unbelief prevails, as is evidenced by the prominence of the natural sciences and the prevalence of critical tendencies.

As in nature and history, so also in the Church. Here, too, the individual Christian appears again; as the member, so the body. The same threefold temptation that extends through the life of the individual Christian appears in the life of the Church at large, and that in the same chronological order, a circumstance to which Luther also has called attention in his sermons.

The first temptation extends to Constantine. During this whole period of suffering the Christians, cast out from human society and persecuted by the heathen bloodhounds, dwelled, as it were, in the desert with wild beasts, not seldom indeed were they compelled to flee even literally into the desert or to fight with wild beasts in the arena. Their goods were confiscated and they suffered hunger and thirst, cold and nakedness, all of them conditions that are grievous to the voluptuous flesh. Then did their adversary, the devil, go about as a roaring lion, seeking whom he might devour. And taking occasion at the lust of the flesh, he came to them and endeavored, by means of irony like that of a Celsus and Lucian, to arouse in them doubt with reference to their adoption as children of God. "If you are children of God, as you claim that the Holy Ghost has borne witness unto you in baptism, why does your

heavenly Father let such unheardof sufferings come upon you?" Yes, and many forgot the words of the apostle: "Whom resist steadfast in their faith, knowing that the same afflictions are accomplished in your brethren that are in the world." 1 Pet. 5, 9. And they did not repulse the tempter with that other word full of joyful confidence: "Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well doing, as unto a faithful Creator." 1 Pet. 4, 19. On the contrary, they suffered themselves through these and similar suggestions and insinuations to be driven into faintheartedness, and through littleness of faith to self-help, so that for the sake of the flesh they denied the faith.

The second temptation begins at the time of Constantine. The Christians became members of a well organized state, and the Church began to develop outwardly; we behold a holy city and a holy temple. The time of persecution is passed, the wilderness of their distress lies behind them. Imperial favor lures large multitudes of worldlings into the church, courtiers make a beginning, others follow, and soon it is disgraceful to be a heathen, who now bear the name *pagani*. Not many years have passed, when even the leaders of Christendom, the bishops of Rome, Constantinople, Alexandria and Antioch, begin an unholy wrangle about rank. Then the tempter, appealing to the unbroken ambition of human nature, came to them again and went sedulously about to rock them into presumptuous security by flattering references to their being children of God. Very well, if you are children of God, as the Holy Ghost has borne witness to you in baptism (Rom. 8, 16), then you are safe and all is well, you can confidently lay your hands in your lap, for it is written: "But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4, 5). And behold, many forgot to reply to the arch deceiver who was able to use such sacred language: Again it is written, "I will show thee my faith by my works" (James 2, 18). And a considerable part of Christendom, instead of working out their salvation with fear and trembling, fell a prey to proud contemplation and presumptuous dialectics, and the consequence was that, while they rested complacently in carnal security and tempted God to carry on His cause Himself, instead of contending energetically for the faith, a large part of the Church fell into the hands of the arch heretic Mohammed.

In the midst of Christendom the two parties, Bible in hand, stood over against each other, the heretics and the orthodox, as there upon the pinnacle of the temple Satan and the Savior. These puffed up people, the heretics, who by their precocity wished to secure for themselves a following and a name, took refuge behind the Word of God, for which, however, they had so little reverence, and tried even to make a display of it, for they took the lead in appealing to it in opposition to the Church doctrine; yea, they made it a point to draw up their confessions in biblical language as much as possible, as, for example, Arius himself and the Arians and Semi-Arians in the third Sirmian symbol. But in doing so they also tore the passages from their Scriptural connection and did not hesitate even to distort the Word of God, as, for example, was done by the Ebionites, the Nazareans, Marcion, and others. But as the Church as a whole did not succumb to the first temptation, so neither did it become a prey to the second. The orthodox Church, following the leadership of Athanasius, overcame the "It is written" of the heretics by an "Again it is written," and at last the Church gained the victory.

The third temptation begins with the creation of the papacy. The Christian Church is covered with rubbish and the Christian state is full of heathen disorders. In short, we have left the holy city with the holy temple behind and are again in the wilderness with the beasts, as Dante also depicts the Roman Catholic World-Kingdom. But in the midst of the great desert in which Dante wept rises the world-controlling city of the seven hills, from whose heights the kingdoms of the world are charmingly beautiful to behold. There we see the idol of deluded Christendom sitting and conducting himself as the Lord of this world. Thence he declares: "As the moon receives her light from the sun, so the kingly power receives its dignity and glory from the papal supremacy. Thence he stretches forth his arm after the kingdoms of this world, takes possession of and distributes lands; there he sits with the earth in his hand and makes out sections in territories yet unexplored like one to whom everything has been delivered and who gives it to whomsoever he will. "O Constantine," cries Dante, "of how much mischief didst thou become the father, not through thy conversion, but by the donation which the first rich *pater* received at thy hand!" Shortly before he had exclaimed: "The world must become sick through your greed!" and again: "Ye make gold and silver

your gods; and in this alone ye differ from the idolater; he worships a single being, ye worship a band!"

Thus had the pope as much as completed the alliance with the prince of this world which the Son of God had rejected. And like lord, like servants. Like the pope the Church officers under him began to practice the grossest avarice and cupidity, church offices were bought and sold, causing Dante to exclaim in prophetic ardor: "O Simon, sorcerer, thou and thy set, O ye rapacious fellows, who for gold and silver adulterously defile the gift of God that, pledged as bride, is virtue." Thus the tempter came in the pope himself to Christendom that had long since forgotten all about the adoption as God's children and enticed the people through the lust of the eyes into idolatry; for whoever would realize the promise, "Behold, all this will I give thee," must also be willing to fulfill the condition, "if thou wilt fall down and worship me;" in other words he must kiss the foot of the pope as Christ's vicegerent to whom all power is given in heaven and on earth.

And as Satan in the third temptation relinquishes the use of the Bible with which he had accomplished nothing, so in this case nothing more is said about the Word of God; it is even forbidden because the pope knows right well that the Bible with which the orthodox Church has hitherto gained victories does not speak in his favor, until Luther again brings the Word of God to light and with a powerful "It is written," drives Satan back.

In this connection, however, it is well to note what Luke adds: Satan "departed from Him *for a season*." The papacy is far from becoming extinct, as those who live in Protestant countries are inclined to imagine; the proud falsehood on which it is built has too strong a complement of truth. Nor are we to suppose at all that the three temptations have now once for all been completed. On the contrary, it is not hard to show how they extend, only in a somewhat changed form, through the purified Protestant Church. The first temptation extends through the time of persecution. Then the flesh that likes to have rest and to see good days was compelled to suffer, and many souls, as even Melancthon at times, became weak in faith and questioned whether the almighty Word of God would preserve his little Church or not, and they were on the verge of proceeding to arbitrary self-help. So that Luther, who trusted in the Word to accomplish its purpose, felt constrained from Bornä to address these words to Frederick

the Wise: "I have no intention of requesting protection at the hands of your Christian Grace. In these matters no sword shall or can advise or help, God alone must work here without any human care and assistance. Therefore whoever has the largest faith will in this case furnish the most protection. And since I notice that your Christian Grace is yet very weak in faith, I can in no wise regard your Christian Grace as the man who could protect or save me. Your Christian Grace has done too much already and should do nothing at all. For God neither will nor can suffer either your Christian Grace or myself to care and direct. He wants the cause left to His care."

The second temptation begins with the period of peace and rest from without. Faith, as long as it has to contend with bodily distress, easily becomes weak, but as soon as the rod of the oppressor is removed it as easily becomes presumptuous, for the pride of human nature can only be broken by much tribulation. When, therefore, the Protestant Church had entered into a period of rest, in the place of faintheartedness born of the lust of the flesh there appeared in many a carnal security that is connected with the unbroken pride of human nature; for whilst Luther had in living faith placed his reliance upon the Word that goeth forth out of the mouth of God, many now thought that dead orthodoxy was sufficient, and, while holding fast the Word, they neglected sanctification. In this way they also tempted the Lord God, inasmuch as they despised the salutary way of repentance, in which we are to progress step by step, and *in proxi* at least exchanging justification for sanctification, they imagined that they could along the way which they had themselves conceived obtain the prize at a single bound. In the midst of the Protestant Church arrogant heresy began to rear its head anew; two parties, Bible in hand, were again standing within the Church itself opposed to each other, and the very party that was least earnestly concerned about the Word of God made the most noise and ado with it. But in the Formula of Concord, that powerful keystone in the list of Protestant confessions, the orthodox Church completely disposed of the "It is written" of the triflers with an "Again it is written."

Finally the Church in large part became conformed to the world again. Gross avarice took the place of ministerial ambition, so that very many clergymen would have laid down their office without hesitation if anyone had offered to make them rich land owners. But, to use Roehr's very

naive expression, they had no "Generalpaechtervermoegeu" — no universal privileges of tenantry — and so, in spite of the contradiction which they felt, they remained in the Church for which they had no love, in which many a one saw little more than the cow to be milked, just like the worldly minded priests in the time of the Reformation, one of whom Luther heard making a jest of the Sacrament: "Bread thou art, bread thou remainest; wine thou art, wine thou remainest." We demand purple robes and kingly gowns, declares a leader of young Germany and thus clearly and unreservedly expresses the ruling modern spirit that clamors for liberty in order to ascend the throne itself. But wherever such a spirit prevailed idolatrous practices could not fail to ensue. The spirit of a worldly heart had long since mounted God's chair and acted more and more boldly from day to day as though all things had been delivered unto it, and only to him who entered into a private compromise with it against the exclusive authority of the divine Word and fell down before it and worshipped it as a second deity was given what he desired. With the overthrow of the protecting walls of the confession the foundation and corner stone of the Divine Word was undermined, the pulpit became a speaker's rostrum from which was heard the wit of man in beautiful words instead of the wisdom of God in demonstration of power, until in 1817 again a voice was heard, as the voice of one crying in the wilderness: "It is written."

In the early history of the Protestant Church we look into a wilderness; the Protestants were persecuted by church and state. Then there was built up a Protestant State Church; we see before us a holy city with a holy temple. Now* all this lies behind us again, the walls of Zion are thrown down and the state has lost its Christian consciousness; we are once more in a wilderness. But the leaders of the age are not aware of it; they stand upon the very high mountain of liberty and cast their lustful eyes upon the kingdoms of this world that lie in bewitching fascination at their feet. Oh, that there might be very many voices to cry out in the wilderness: It is written! It is written!

*Written in 1844.

NOTE.

POSITIVE REACTION IN THE GERMAN CHURCH.

For nearly a twelvemonth the Protestant Church of Germany has been on the alert in reference to the appointment of a successor to the late Professor Beyschlag, of Halle, who, as the occupant of the chief dogmatical chair in the most influential theological faculty of the fatherland, would be regarded as the leading theological professor in the fatherland. Beyschlag himself was a representative of the mediating type of theology and the government of Prussia has surprised the whole Church by appointing as his successor a representative of Lutheranism and even confessionalism, namely Professor Lütgert, of Greifswald, the most orthodox faculty in the kingdom. This has evidently been done against the wishes of the Halle faculty, who have the right to suggest three names to the authorities, all of whom were in this case rejected. This appointment shows again that the government of the leading state in Germany is determined to strengthen the positive elements in the theological faculties. It did so by appointing the younger Cremer to Marburg, Seeberg to Berlin, and especially König to Bonn. Of other states Württemberg has followed this precedent and has secured Schlatter for Tübingen. All of these appointments of positive men to preponderatingly liberal faculties were made at the demand of the Church at large, which in its strongest elements has but little sympathy for the neological theology current at many of the Universities. In all of these cases the wishes of the theological faculties were ignored; and the same "Straffprofessores," or "punishment professors," i. e., men appointed as a punishment for radicalism of the theological faculties has had no influence on the government. It is in fact very evident that the authorities are determined to stem the tide of neology at the universities, and with the probable exception of Jena and Giessen, there is no Protestant theological faculty in Germany which does not number in its membership one or more decidedly evangelical men. Even Heidelberg has a man of this kind in Dr. Lemme, and a number of the leading faculties are composed entirely of such men. The fact that the government can find acceptable men for this position demonstrates

too that the claim made by the advanced men to the effect that the whole younger generation of scholars are in their camp is not the case. Several years ago the Ritschl school leaders came out with the avowed programme of capturing every chair of systematic theology in the Protestant faculties of the universities for men of their kind, but they are eloquently silent on this subject now. In fact, the appointment of Lütgert to Halle only emphasizes anew the fact that the tendency in the German Church is in the direction of positive and evangelical thought, in the university circles also. In the Church at large it has been a noticeable phenomenon for several years, as is evidenced best of all by this disruption of the Protestant Verein, the association of radical pastors and congregations that endangered evangelical faith and life in the fatherland for nearly a generation.